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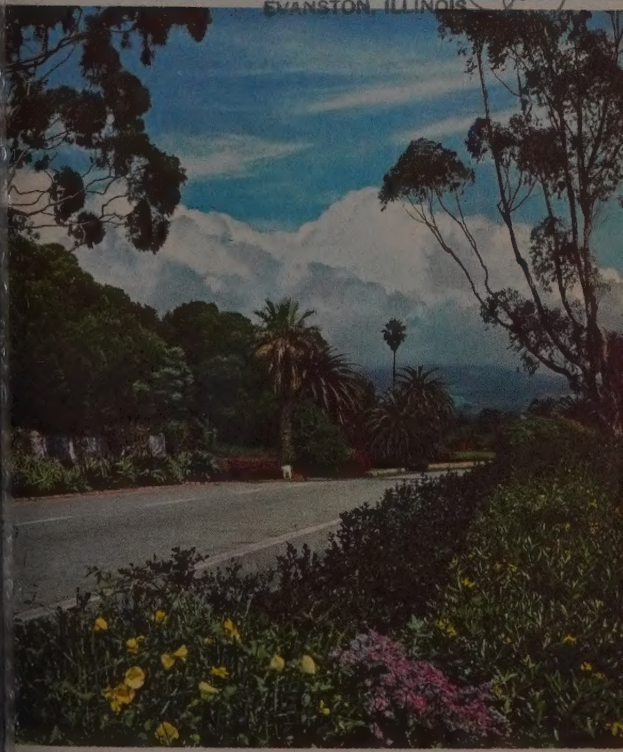

"Now Comes Spring"

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Cover Kodachrome—Channel Drive (Calif.) by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from May 20 to June 19

Illumination: The illuminating power of the Holy Spirit breathes through me, and I am conscious of my divine authority.

Prosperity: I am no longer anxious about finance. God is my all-sufficiency in all things. Abundance is now manifested in all my affairs.

Healing: Springing into newness of life through Christ, I am harmonized and healed.

For instructions about these thoughts turn to page 48

UNITY

PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY

Publication, Editorial, and Executive Offices:
LEE'S SUMMIT, MO.

Entered as second-class matter, at the post office at Lee's Summit, Missouri. Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

Unity

Founded in 1889 by Charles Fillmore

George E. Carpenter, Editor

UME 114 MAY, 1951 NUMBER 5

The Healing Word

from the writings of

CHARLES FILLMORE

HEALING BY THE POWER of the word did not originate with Jesus of Nazareth, although it is from Him that we get our modern in-ation. In every age where man has realized the ection of the original essence of Being and has ken forth that realization, the result has been a oration of things to their inherent harmony and r.

Whoever realizes that God is the underlying cre- perfection and that man is His mouthpiece has the foundation for performing miracles of heal- through the power of the word. But in order to he miracles, he must *speak* the word that he ws to be true.

Thousands in every age have caught sight of the n of God's perfect being, but they have not been enough of their ground to go forth and pro-

claim it to a waiting world. Jesus of Nazareth w
counted the Saviour of mankind because He free
proclaimed the truth about God and man. He n
only proclaimed it, but He had faith in the pow
of His word to redeem men from the mental lethar
into which they had fallen.

"And Jesus went about in all Galilee, teachi
in their synagogues, and preaching the gospel of t
kingdom, and healing all manner of disease and
manner of sickness among the people." The meth
of Jesus' healing has always been a theme that ma
have learnedly discussed and written about. T
theories have been numerous, but they have nea
always been theories. The claim that He was t
only Son of God, begotten in a certain manner to d
miraculous work, is also a theory to him who h
not a clear understanding of what constitutes a s
of God; hence it were futile to discuss the thi
of Spirit with one who has not been quickened
Spirit.

However, of all these various theories of Jes
remarkable healing power, none disputes one poi
He used words as the vehicle of the healing poten
He always spoke to the patient "as *one* having
thority." He had a certain assurance, an inner c
viction, that He was speaking the truth when
said, "Thou art made whole"; and the result of
understanding carried conviction to the mind of
patient and opened the way for the "virtue" t
went forth from the speaker. Notwithstanding
very apparent use of words, there has been a fail
on the part of His followers to grasp their vit
important office in demonstrations. There has

ys been a belief in the religious world that there s somewhere a lost word that when found and oken would set all things right. The Jews say this t word is veiled in the name *Yahveh,* and that its rect pronunciation is no longer known to men. ey claim it was once known to their priesthood, d when used all the powers of God were manifest d mighty works were accomplished by it in brief ments of time.

All are familiar with the "God said" of Genesis hap. 1) in connection with the creation of the vens and the earth.

Here at the very beginning, the word is the cre- ve agent, and John, personifying it, corroborates . He says that the word was in the beginning h God, that it was God, and that all things were de by it, and without it was not anything made t was made. The term that John used and that is nslated "Word" in the King James New Testa- nt, has a much deeper significance than is usually en to it by Bible readers. It has been assumed by Church that "the Word" meant the personal us, and it has been so accepted.

The most thorough Greek scholars and all careful honest Scripture authorities tell us that the ek term *logos* has no equivalent in the English guage; that it is untranslatable and should have d in its original form instead of the accepted nslation, "the Word."

Even in Greek, the term Logos has an inner mean- that only those of spiritual discernment can com- hend. Externally it covers both the spoken word the underlying reason or valid premise; both

being so intimately connected as to be one. Thi John conveys in saying that "the Word was wit God, and the Word was God." Here is implied distinction in office, but a unity in purpose. With th early Fathers of the Greek Church, the divine Logo had a peculiar significance that only those who ha delved into the innermost of existence could com prehend.

Philo made the divine Logos the embodiment of all divine powers and ideas. He distinguished be tween the Logos inherent in God, corresponding to reason in man, and the Logos emanating from God corresponding to the spoken word that reveals the thought. The former contains the ideal world; the latter is the first-begotten Son of God, the image of God, the Creator and Preserver, the Giver of life and light, the Mediator between God and the world. It is claimed that Philo wavered between a personal and an impersonal conception of the Logos, but leaned more to the impersonal.

Philip Schaff, speaking of the Logos, says:

St. John uses Logos (translated Word) four times as a designation of the divine, pre-existent person of Christ, through whom the world was made, and who became incarnate for our salvation (John 1:1-14; I John 1:1; 5:7; Rev. 19:13). Philo may possibly have suggested the use of the term (although there is no evidence that John read a single line of Philo); but the idea was derived from the teaching of Christ, and from the Old Testament, which makes a distinction between the hidden and the revealed Being of God. There is an inherent propriety in this usage in the Greek language, where Logos is masculine and has the double meaning of thought and speech. Christ as to His divine nature bears the same relation to God as the word bears to the idea. The word gives shape and form to the

idea, and reveals it to the without. The word is thought expressed; thought is the inward word. We cannot speak without the faculty of reason, nor think without words, whether uttered or not. The Christ-Logos is the Revealer and Interpreter of the hidden Being of God, the utterance, the reflection, the visible image of God, and the organ of all His manifestations to the world. (John 1:18; comp. Matt. 11:27). The Logos was one in nature or essence with God, yet personally distinct from Him, and in closest communion with Him.

In plain, everyday language, we would say that Being, the original fount, is an impersonal principle; but in its work of creation it puts forth the *idea* that contains all ideas—the Logos, Christ, the Son of God, spiritual man. This idea is the creative power, the concrete consciousness formulated by universal Principle.

It is written of God: "Thou . . . art of purer eyes than to behold evil"; "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your father." These appear paradoxical. When we understand that in the first passage Principle is referred to, and in the second the Logos or creative Father of Jesus, then all is clear. Jesus always called the divine Logos "Father." He never referred to it as an abstraction but always as a being having intense love and compassion for all creation.

So He will become to each one who makes the conscious connection with Him. We shall realize that Being is not only principle so far as its inherent and undeviating laws are concerned, but also person so far as its relation to each one of us is concerned; that we as individuals do actually become the focus

of universal Spirit, of the all-pervading and all-wise Logos, and that through us the universe is formed.

"And then shall they see the Son of man coming in a cloud with power and great glory." Each one of us is a Son of man, and our glory and power is in the keeping of the divine Logos.

We come into this power and glorify God just to the extent that we recognize and use the Logos. Jesus of Nazareth recognized and used it in its fullest sense. To Him, it was not only an all-pervading principle of goodness and power, it was very much more: it was a near and dear Father, a Father whose interest in His children is greater than that of any earthly parent.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"

We may make little out of the Logos and live in the shadow of its glory, or we may make much out of it, and live in the sunshine of that glory. Some ask sparingly and receive in like measure; others ask largely and receive largely.

The Logos is the preserver and transmitter of the original spiritual ideas and essences of God. It is the sustainer upon which the universe rests, and all its creations are spiritually sequential, that is, logical. We are dependent upon it for every breath we draw. Its substance and intelligence are at the beck and call of prince and peasant alike, and in this sense it becomes the servant of all. All mold it into consciousness in the one and only way—through

ought. Whatever you think about life or substance, it it becomes to you.

If you think the Logos will heal the sick through power of your magnetic hand, you will do your aling in that way. If you think it will heal through ur silent or spoken word, it will act accordingly. will work for the ignorant and the wise, the ked and the good, the poor and the rich. It is urs to use in whatsoever way you will. However, permanent results you get will be proportioned your understanding of its whole nature. To grow its grace and be glorified in the ineffable glory the everlasting God, you must know who it is are dealing with.

Herein many are falling short in our day. They e been taught the manipulation of the Logos in healing aspect and they are using it as a new rapeutic agent. To them it is a cold abstraction, a nciple having intelligence and substance without sciousness. These qualities they handle as does potter his clay. Instead of striving to attain that ng relation to the Father which should exist veen parent and child, they are virtually intro- ing into their business world a new factor for attainment of selfish ends. Do not let the icy d of such a science grasp yours. Refuse to see Father as anything less than the all-compassionate who is interested in every act of your life, y thought you think; who has numbered even hairs of your head. This is our God, the Most h Good that dwells in our heart and soul and es up into our mind with all the power of cleans- healing, and uplifting. To this dear Father

nothing is small, nothing is great. He does not igno
His creation; He does not stand afar off and vie
with the cold, critical eye of a connoisseur. His hea
throbs with compassion; He sheds upon us th
holy peace of His presence in the turmoil of sens
and we joyously exclaim, "Though all else fail m
in Thee I find rest."

Yet we must attain the full stature of the Go
man. We must ultimately understand that the Fath
cannot be circumscribed by any human idea of Hi
or of what He should do for us. We must kno
that there is only good, and that the word of good
the only permanently healing word. So long as v
believe that the Father might heal at one time a
not at another; that He might be induced to give
His healing Spirit under certain circumstances a
not under others, we are misjudging His nature.
there is ever any limitation to the healing power
the word, we may rest assured that it is of our man
facture.

The healing word is not a special creation to me
an emergency. It is not a patent medicine prepared
cure specific diseases. The idea that it is a heali
word at all originates in our limited notion that the
is something that needs healing.

God is the supreme perfection; the Word is li
unto that perfection. All its creations are perfe
It takes cognizance of the perfect only. When
realize this perfection and speak the words of Tru
from that plane of understanding, the Word go
forth and establishes that which is. It does not h
anything. There is nothing to heal. Its office is to s
the perfection of Being established; and as we

e works of the Father, we establish that which is
d always was.

Thus he who realizes most thoroughly that
d is the supreme perfection and that in Him can
no imperfection, and speaks forth that realization
h conviction, will cause all things to arrange
mselves in divine order.

This is being daily and hourly demonstrated by
faithful all over the land, thus proving true the
ure of the Logos or Word of God. The meaning
the word logos is speech based upon reason. If
reasonable premise that God is the omnipresent
d is well grounded in you, you cannot speak any-
ıg but healing and uplifting words. Your words
st be for the healing of the nations, because they
true words flowing forth from a source in which
th has no opposite.

If you believe that both good and evil conditions
be brought forth from this divine Logos; that
ı sweet and bitter waters can flow forth from the
e spring, then your healing will be mixed. The
ng is pure, and by letting your mind be an open
for its outpouring, you permit it to remain in its
inal purity and to cleanse all in whom you quick-
t. If, however, you stop the flow here and there
h idea of limitation, by an idea of imperfection
ıe fount or in him upon whom the fount is being
ed, you cut off its free currents to that extent.

Do not construe this to mean that you can pollute
stream by your thinking. This cannot be done;
simply refuse to let its purity come forth in its
ıess. Like the lens that refracts the sunlight, you
ve some of the rays that you do not throw upon

the screen. The white light of Spirit is poured upo
you, and your idea of limitation in a given directio
makes you opaque to some of its colors.

You are nothing less than a child of God, an
to you is intrusted the creative power. When yo
realize this, you can go forth forgiving men the
sins as you have forgiven your own.

The Word of God is spoken through the Son
man. You are a Son of man, and it is your duty to
about your Father's business, healing the sick, castin
out demons, raising the dead, forgiving the sinfu
and spreading the gospel of a living God.

But the "word is very nigh unto thee, in th
mouth." Speak it forth and demonstrate, as did J
sus, that "the Son of man hath authority on earth
forgive sins." What is sin? Is it anything other th
an erroneous way of attaining happiness? God
happy, and it is a state natural to us all or we wou
not strive for it. There must also be a way to rea
it. If we have not reached it in the way we ha
gone, we have but to turn about and seek anoth
way. Repenting is turning about, letting go of t
way. As soon as we let go, and recognize that t
way of Spirit is the way of pleasantness, we ha
been forgiven our sins. The mental attitude has
vited the Word of God, and it flows forth into
consciousness and erases the erroneous concepts.

Anyone can speak true words and thus be
agent of God in forgiving sin. The little child n
do it; the ignorant disciple may do it. The pow
does not inhere in the individual; the cleansing
through the Word. "Already ye are clean because
the word which I have spoken unto you."

This living Word of God is a spiritual principle. s omnipresent like the air we breathe. It is never ent for a moment from any of us.

One small grain of it is more powerful than many s of dynamite. It is the "assurance of things hoped ' that will remove mountains. It is very nigh unto , even "in thy mouth," said a wise one. Its pre- e is that God is good and that His offspring is unto Him. You have only to recognize this pre- e in all that you think and do and then speak orth to get the results promised. There is no ect of persons in God; you are as near the Father esus was, if you will recognize the principle and k the true word always.

"I say unto thee, Arise, take up thy bed, and go thy house."

RIGHTS

Who comes here, who goes there,
With understanding need never fear;
The way is clear and free as air all day
And night. Who reasons fair and true,
Who touches dark thought into light,
Who tries to keep time bright with cheer,
With real desire to share good things—
Such folk may enter anywhere and hold
Perpetually the right of way at any hour
Of night or day.

—*Grace Meredith*

A Mother to Her Son

ESTELLE TAYLOR KEY

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YOUR COUNTRY has called you, and in obedience, putting aside all your cherished plan and personal attachments as well as you chosen work, you lay your all on the altar of migh with a prayer in your heart for the ability to b lieve that the cause is not only just but right.

You, my son, to whom I, like thousands of oth mothers, hoped that these things would never com have gone to war. You have gone forth out of n sight, but from me you have not gone. You rema in my heart and in my mind; and in my consta thoughts about you I commit you into the keepi of your higher self, the Christ who dwells in yo the Son of the Most High God, whose presence ever with you to guard, guide, strengthen, and pr tect you wherever you are and in all things that y now must do.

We never talked much about this higher se you and I. At least we never called it just that. W referred to it as your better self, your conscience, a the like. I wish now that I had drawn closer to y and been more frank and open and trusting so might have come to a better understanding abo God together; that I could feel that you really kn God as a presence, *the* presence, rather than as ju the name of deity; for I am sure that in the days come you will need to know Him intimately a

mmune with Him often, spirit with Spirit. He is t afar off but around you and within you, your lp in every need. "Draw nigh to God, and he will aw nigh to you" is a law of protection for us in nes of weakness, discouragement, or danger, and ayer is our means of drawing nigh unto God d His help and protection and drawing upon Him needed wisdom and strength in our every exmity. I have deep faith that you will feel the awing of Spirit deep within you and that you ll turn to Him constantly for the help that you will ed, so I feel peaceful and secure in committing unto His care.

It is hard for a mother to part with her children, ere the separation promises to be long and uncern, and it is harder still where there are the dangers war and its contaminating influences. But what we st do we can do; and in very truth you are not own. Before you are my son you are God's son, dear to Him as you are dear to me; and even ugh you are called to walk through the valley of th, I believe with all my heart that He will be h you to sustain, comfort, guide, and protect you, t you will sense His presence there with you, and w Him to be the one and only presence, both h you and with those who oppose you under the ne of enemies; for in reality all mankind is one n and God is their common Father Spirit.

My prayer is that you may always know that it is men you are sent forth to fight and destroy, but e, fear, greed, arrogance, and ignorance of the ness of men. So let your own heart be your first tlefield, and there slay off all the enemies of the

human race within your own gates. Having purifie your own heart, go forth then to meet each opponer as a brother man, a son of God like yourself. Ho he meets you is his own responsibility; and you ca trust the active Spirit of God within and around yo to bring you through and bring you into your ow good, for the same Spirit dwells in both of you an blesses him who acknowledges it.

Remember always that "liberty, justice, righteous ness, and peace" are basic principles that should b dear to every man irrespective of his race, creed color, or station, and that each nation according to i lights is contending for just these principles. Ther fore, instead of bitterness and condemnation, whic is as poison to your own soul, let your heart b filled with the love of God, and pray for the quick ening of the light of understanding within all me so that all may see and know that good is attaine through unity of spirit and not through strife an destruction. Let no spirit of revenge taint your so and blur your vision. Remember quickly the examp of the Christed Jesus, who met hate and force wi love, saying, "Father, forgive them; for they kno not what they do." If you must, on orders, work d struction, let your prayer of forgiveness inclu yourself.

In submitting to the authority of your superi officers let it be as unto God, not unto man, so th you may keep your own heart pure and true, knowi that obedience is a virtue and authority a respo sibility unto God. In unpleasant and painful, tryi situations, know: "This, too, will pass away"; t good only prevails, and be strong in heart and cle

n your every thought, word, and act.

When lonely in the midst of men or in the soli-ude of your own soul, stretch forth your thoughts to ouch the Spirit invisible, which is always closer to ou than the body you wear or the breath you reathe, and there you will commingle with all that ou love, and all that love will touch you in Spirit to neer you and bless you with their prayers. In danger e still and firmly know God. Cleave unto Him, and le will cause you to see the safe course and the ght action. In hunger and thirst of soul and body le will pour out living substance to nourish you ght in the presence of your foes. In hurt or sick-ess of body, He is the restoring life that seeks your knowledgment in order to make you whole. Be-eve in life and you shall live; for your soul is the reath of His Spirit and "your body is a temple of e Holy Spirit." "The temple of God is holy, and ich are ye."

GRACE

Suzanne Boutelle

I will be as a stream
  flowing out from the mountainside
    crystal and fragrant and sovereign
Carrying life to the valleys beyond
  that they may renew themselves
    and so spring forth in greenness
To bear their fruit in knowledge.

Hold On; Stand Fast

CHARLES H. MATTERN

SOME OF US experience difficulty in demonstrating. Things proceed nicely up to a certain point. We can see and feel the improvement in a situation. Then, the forward progress of the demonstration seems to come to an abrupt halt. Our assurance is shaken. The final solution to the problem seems far away. At such times, we wonder if and when the answer will come.

What shall we do in this hour of discouragement?

Hold on to the promises of Jesus.

Stand fast in the knowledge that "with God all things are possible."

Initially, we must cultivate a strong determination to go forward, come what may. It is well to remember that "there is no excellence without labor," and "that victory is won only in the face of the enemy." We may say with Paul: "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised." "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

If today your demonstration seems to have hit a snag, don't waste a precious bit of energy on negative thoughts such as what you should or should not have done. Throw off any feeling of depression. The

fficulty, for all we know, may be due to spiritual owing pains. Get a good night's sleep. In the orning, you will feel calmer and more assured. In e dawn of the new day, you will know that God's ve surrounds you and that you cannot fail.

With as much poise and calm as we can muster, us take steps that will not only again set in motion e forward progress of the demonstration but bring out the desired results. First of all, let us put be- re our mind those guarantees in Truth that bolster r courage, trust, and faith in the Christ power.

I am a child of God in unity with my omnipotent ther.

All shadows of doubt and fear are dissolved in light of the Christ.

The promises of Jesus are tested and proved, and s I know that anything I ask in His name (believ-), that will He do.

Despite appearances to the contrary, I know that Spirit of God is at work in my life and affairs.

In my experiences with friends whose demon- ations seem to have become static three main ques- ns are usually asked.

Do I know enough about spiritual processes to nonstrate successfully?

The answer to this is quite simple: It is not great wledge of spiritual processes that gives us mas- over the problem; our dominion is measured by faith and trust in the Christ in us.

Is there something in my past life that is hold- up the answer to my prayers?

When we in all sincerity ask God's forgiveness, are freed from "the letter" of the law through

His grace. And in making the effort to demonstrate we are about our "Father's business."

Perhaps it is God's will that I remain in m circumstances. Should I forget about the demonstra tion?

If illness, poverty, or unhappiness lingers i your life, it is not His will that those conditions pre vail. As a child of God, you are entitled to you heritage of perfect health, prosperity, and happiness By all means, continue your efforts. God's will i that you partake of His attributes, which are brim ming over with your highest good.

Some time ago, I had the opportunity to witnes a demonstration of the healing of arthritis. I ha spoken to the physician on the case, and his opinio was that the patient would very soon be in a whee chair, perhaps for the remainder of his life. Th victim of this illness began the demonstration fo perfect health. The road to health was anything bu easy. In the midst of the demonstration, complica tions set in, and health became a remote possibilit The family despaired. However, the patient, a though disappointed and discouraged, took stock o the situation and decided that it was God's wi that he be whole and strong. The efforts to demo strate were renewed in greater vigor and strengt Today, with scarcely a trace of arthritis, that perso is back working in his chosen profession.

When delays and setbacks seem to dog our ste toward the final solution of the problem, it is well t remember that the demonstration is founded upo laws as unfailing as that which make two plus tw equal four. Victory over a problem is assured by o

keeping open the channel between God and us. That is His Law.

A lag in our demonstration may be likened to a musician's having difficulty with a certain passage in a musical score, or a scientist's meeting an unexpected problem in his experiment. The musician knows that the musical score is perfect and that with practice he can master the difficult passage. The scientist knows that when the immediate problem is solved the experiment will go forward.

We know that there is nothing wrong with the laws that govern the demonstration. When the demonstration seems to falter, let us take stock of the situation and make the necessary adjustments. We know that our reopening the channel between God and us is the very prerequisite of our successful demonstration.

There are three important things that help to keep the channel open to the inflow of His power. They are:

1. Love.
2. Perseverance.
3. Faith in God's power to accomplish the seemingly impossible.

When the heart and mind are filled with love of God and man, we are in tune with Him. Experience has taught that negative thoughts which obstruct our flow of blessings are dispelled almost immediately by the great positive idea of love. Love is a mighty cleansing power.

In all probability, perseverance accomplishes more in human enterprise than any other quality that man possesses. Determination to see a thing through

s a power that overcomes obstacles and arrives a
he expected success. The "stick-to-it" attitude is a
nvaluable asset in any undertaking.

When a friend accidently burned a manuscrip
ıst completed by Thomas Carlyle, the great write
mmediately began to rewrite it. What perseveranc
e needed to face such a tedious task. His secon
ffort was an improvement on the original. Toda
his work stands as a beacon light in English litera
ıre.

A brilliant career in medicine and surgery wa
ut short by an accident that maimed the hand of
romising young man. Here indeed was a setback t
ofty aspirations. However, the young man perse
ered in his desire to help humanity. In time, h
ecame an advisor, counselor, and helper to thos
distress. Thousands found new and better lives
rough his help.

A so-called failure stood in a vacant lot one
ght. His business gone and with seven cents in his
ocket, he had little to hope for. He knelt down
d asked divine aid. From that moment on, he had
assurance that God was working through him
is perseverance led to a most lucrative business.
oday this man is fostering a great rehabilitation
ogram for men emerging from the nation's prisons.

A neighbor, who when told by his physician that
would be a bed-ridden cripple for the remainder
his life, persevered in the knowledge that "with
od all things are possible." Today he is whole.

Let us remember that if our demonstration seems
mied or delayed, it can still be carried on to suc-
s.

Faith is the essence of success. It crowns our ef
rts with full manifestation. Bible scholars tell u
at a world of truth and meaning connects th
ords, "believe" and "receive." One invites th
ner. Jesus made faith the underlying element i
His healings. "Do you believe I can do this?"
e asked in effect. And when the afflicted woul
swer, "Yes, Lord," Jesus would say, "Be of goo
eer; thy faith hath made thee whole." Today, i
ir demonstration, let us know that Christ is ou
lp in every need.

Some time ago, I was a member of a party hik
g through a section of California desert. We wer
aking our way across the hot wastelands. Our fee
irt, and our backs ached. A hot sun poured dow
on us making for a general lowering of our spirits
ne vast emptiness of the desert added to our de
ession. We trudged on in spite of the most un
mfortable circumstances. A short time later, w
rned the corner into a canyon. It was a veritabl
arden of Eden. Palm trees grew everywhere. A coo
ream ran through the center of the canyon, an
spring gurgled in the shade of trees. Such a para
se was well worth the effort of the hike.

How similar is our effort to demonstrate success
lly. The road may seem long. Delay and disap
ointment may confront us. But we, like Jacob
ust persevere in our prayers. We may become wear
id feel that perhaps the answer is too good t
come a reality. At this point, we must hold on t
od and stand fast in His promises. The answer t
ir problem may be just around the corner.

To you who are wondering if and when th

answer will come, let me assure you that the Chris power to accomplish all things is working in an through you. If you hold on and stand fast in th knowledge that you cannot fail because God work with you, your sincere desire will become manifes in spite of any negative circumstance.

"Fear thou not, for I am with thee; be not dis mayed, for I am thy God; I will strengthen thee; yea I will help thee; yea, I will uphold thee with th right hand of my righteousness."

Go forward today. The final victory is yours. Th solution to the problem will bring more blessing than your fondest hope.

"If ye shall ask anything in my name, that wi I do." Hold on; stand fast.

I Will Have Faith

I will have faith whatever may befall:
The wildest storm of winter will not last,
The passing present will become the past,
The future follow, with God over all.

He knows my strength; He knows my weakness too.
How could I think He does not know or care?
He will not send me more than I can bear;
He will not ask for more than I can do.

In faith, I feel His presence now and near,
Discerning and supplying all my needs,
And I remember it is love that leads—
The perfect love that casteth out all fear.

—*Charles Henry Macintosh*

Now Is the Time

GLENN CLAIRMONTE

NOW IS THE TIME; all that you want is at hand, waiting only for you to accept it. There is no reason except your own oice for the occurrence of any event in your ex- rience. You may have what you want now, since things reflect the nowness as well as the here- ss of God. When any incident bobs up on your rizon, it is tangible proof of your expectation it. If you wish to avoid a certain event, then lift ur vision above it.

To an infinite mind the past, present, and future e all one. All ideas are finished and complete, and is only a man-invented clock that ticks out the conds in a slow drone.

The ancients endowed their gods with their own ssions—wrath and jealousy, for instance. We, too, netimes paint our failings upon the canvas of universe around us. A harmless little sin like crastination, if applied to the cosmic system, can n out to be a vast delay for us. If we cure the bit of postponing little tasks, we can cure the ntal attitude that produces delay in our affairs.

A great composer once said that he first heard symphony as though it were one grand chord. en he transcribed it note by note for the use of sicians and the hearing of the public. This ought make us understand the way the Creator sees eternity in a single flash—and the way we can

take whatever we are ready to use.

For our sake, the notes of the symphony a arranged like jewels on a string, to be heard in quence instead of all at once. Now if a sympho can be presented bar by bar for our pleasure, sur all creation can be revealed to us in the same w On your phonograph you can play the second mo ment of the symphony before you play the fi because you have this right of selection. This d not mean, however, that the true arrangement of composition has been changed. Even as the co poser suited his work to the convenience of public, so the principle of law and order ma it possible for us to unfold our life in the way b suited to our purpose.

You may notice that the vine bears grapes, cut the vine from its root and the grapes will with Your own fruits will ripen when you draw streng from Spirit; but break the connection with Sp and your projects, like the grapes, will wither on vine. Of ourselves, we are not strong enough to complish all that we want to do; that is the reason open our heart to allow the Father in us to do "works." To the Father, the fields are already r with harvest, and therefore we need not wait.

Often there is the illusion of delay. The girl w tried to "demonstrate" enough money to buy a n red dress for a party was annoyed at the seeming lay in receiving an expected check. She tried to fo the issue by walking into the dress shop and try on the dress. To her horror the mirror told her h unbecoming the dress was; it practically blotted her natural charm. She thought: "Have I been

; to demonstrate the wrong thing?" No. In reality
e was trying to demonstrate a good appearance
the party. When she wore a lavender dress that
d been hanging in her closet for several weeks
e became the center of admiring glances. Her
ıyer had already been answered. In her case, she
s protected because she had turned to God for the
ɜwer.

Another example comes to mind. A young man
ıo was summoned to defend himself in a court
ion wrote to a spiritual counselor for help in
ving his difficulty. Vaguely he expected that noth-
; could be done until the day of the trial, but
also felt that since he had placed the problem
n the knees of the gods" his part of the job was
eady done. Within a few hours he was notified
ıt there had been a mistake, that he would not
required to appear in court.

Gratefully he reported this to the counselor, in-
sing a check as payment for her services. Again
was surprised when the check was returned with
ıote:

"I did not receive your first letter and therefore
l not treat your case. However, in writing the
ter you turned to God and your problem was
ıediately solved. Your faith was the channel."

When Mrs. S—— said, "You can't expect suc-
s this year because the stars caution you to wait,"
s. J—— replied, "But my Father owns the stars!"
r tone of voice showed that she was appealing to
highest court, and it was no accident that on that
y day her success became apparent even to the
ıbting Thomases. It was present always and had

only to be drawn forth into visibility.

The fact that you are alive is proof that God within you, God, the omnipresent, omnipotent, omniscient. Then why should you be lagging? This simple question is all the challenge you need to fa if you want to discover that now is the time.

Teach Us to Pray

Myrtle Shay

Teach us to pray, dear Lord, to pray, believing;
To pray Thy will be done, and praying, kn
Thy will for us is happiness, not grieving,
Prosperity and health, not pain and woe.

Too long we've thought Thy will meant death a
sadness;
Too long our doubts, our worries and our fe
Have kept from us Thy loving gift of gladnes
Because we could not see it through our te

So long we've missed the fullness of Thy givin
By asking for our blessings one by one,
Failing to claim the whole of joyous living
Because we dared not pray, "Thy will be do

Teach us to pray, dear Lord, the trusting way.
To know our happiness is Thy delight.
To seek Thy loving guidance day by day
Teach us to pray, dear Lord, and pray aright

The Great Portent

ELIZABETH LANDEWEER

MANY YEARS AGO, I was chatting idly with an old friend, and He started to make a critical remark about a mutual acquaintance, n broke it off short.

"Go ahead," I urged, disappointed.

"I shouldn't even have mentioned it."

"Why not? The walls don't have ears."

"Don't forget, there's a third party in this room," said, and quickly changed the subject.

I looked around me, but there was no one else sent. What did he mean by a third party? Then i flash I understood what my friend had implied. However, it was not until I, too, began to meas- my words and acts against the spiritual yard- k of a divine third party that I fully grasped the ıning of what this man had said, and I have found ıe most illuminating experience of my whole life. / by day, almost imperceptibly, the sense of a owing presence increases until I feel it brighten- the whole firmament. I believe this sense of ning light is what Jesus had reference to when said, "For as the lightning cometh forth from east, and is seen even unto the west; so shall be coming of the Son of man."

Sages and philosophers have always made refer- : to the miracle-working power that resides in t often has been termed the "practice of the Pres- :." Books have been written on the subject, men

of serene faith and unimpeachable logic have testifie to their conviction that, to put it straightforwardl we are not alone. But only that person who earnest seeks to become perceptive of Spirit can know ju what it means to bask in the reflected glow of th beloved Presence. Such a person feels that he a tually knows God. He feels that he walks hand-i hand with the Christ, who lovingly reassures, "L I am with you always."

Without this sense of walking alongside t Christ, I fail to see how we can keep things in true perspective. We tend either to underestimate overestimate men all along the line. Without an i ner vision of essential Man, we can hardly kn what it means to be men.

In a very real sense of the word, Christ is t cornerstone that upholds the Christian faith. We s Him as the bridge from man to man and the o criterion by which we can accurately gauge the p tentialities of our own selfhood. It is a glorious e perience to see Him reflected in the faces of oth and shining from their eyes, but we can never fu appreciate His true stature until "with Brownin Saul we 'see the Christ stand' " quite apart fr ourself or others in the fullness of His own divin Thus beholding Him and finding Him to be the id toward which mankind has always secretly yearn the love for Him that is latent within our heart le up, and we exalt along with Emerson, "When a m becomes dear to me I have touched the goal of f tune."

One of the most important fields in which can practice the Christ principles is in internatio

itions. Superficially we talk of tolerance, but only t person who is perceptive of Christ can know t mere tolerance of another's color or creed is the st insidious form of insult. Who are we that we uld "tolerate" our brothers, when we share the h and blood of all men and they share ours? It nly when we turn to Christ as the bridge that we all things and all peoples in their proper relaships. Even in our home life and in our community affairs, where we are dealing with persons e and dear to us, we often have dismal inharny. Then what unspeakable joy and relief it is to the loving yet impartial Christ step in and ighten out the crooked threads of our weaving.

Accepting Christ as our perfect pattern, we at begin to grow in true humility of spirit. We n what it is to pray for yet greater and greater ility, not in the sense that we are the underdog God and feel abased and contrite, but because we the almighty Power itself is plain, honest, true, vise. And, like that clear drop of dew at the t of a rose, we come at last to find at the very t of humility a magnificent and immaculate conion of our own selfhood.

We now begin to apprehend that faith is the imderable force by which the Father Himself brings hings into being. With God, as with man, faith ie living substance of that which was but an ession or image in God-Mind at first. There can o material substance without faith or the earth ld still be without form and void.

We begin to see why praise and thanksgiving are ired of us—certainly not because we are God's

"star boarders" or His "poor relations," but becau
praise and thanksgiving are innate characteristics
the Father's own mind. God is graciousness itse
and His every act is one of veritable grace. If
are to be like Him, then we, too, must learn the p
mary rudiments of graciousness involved in wor
and acts of thankfulness and praise. We learn fi
and foremost that we are to praise the pricel
jewel of our own innate selfhood and from then
we find that rendering thanks and praise just "con
naturally."

If we grant that Jesus accurately portrayed t
Father to us, that, in fact, part of His mission amo
men was to represent and outpicture the Father, th
it becomes easy for us to "see" the Father. In a sen
Jesus "showed" the Father to us. Thus, in beholdi
the life of Jesus, we can know what God is like a
lose all fear that He is detached from the world a
in no wise understanding of the ways of men.
come to know that He is our own true Father.
find Him to be the very wellspring of humanity

When we think of Jesus' gathering the ro
faced children onto His lap and into His arms,
feel all uncertainty dissolve in a flood of exqui
love and trust.

We see the lonely figure of Jesus standing in
twilight upon the rocky beach with the weary apost
plying their nets offshore. We can hear Him as
calls to them, "Children, have ye aught to eat?"
see the fishermen dragging in the nets and Je
kindling a fire upon the beach, preparing the fi
and broiling them over the coals. Then we h
Him call to the apostles who are still busy with

ats and nets, "Come *and* break your fast."

I think if we are ever in doubt as to God's real titude of fatherliness toward His children, we have t to call up these and similar pictures in the life Jesus in order to rid ourself of any feeling of angeness or fear.

We can rest assured that God is the very essence those loving qualities with which we long have en familiar. He is the soul of fathering, mother- g, fostering love—the lover nonpareil. No won- r the true Christian soon learns to pray that he y come to love God as God loves him. For as yet, e can but dimly conceive of a love that makes man e son of God and makes God, through Christ, e Son of man.

Sensing and yearning toward the great loving art, it is small wonder that we look forward trust- gly to the time when the love for the Father in the nsciousness of man shall assert itself in the outer, objective, world. Jesus told us to pray, "Thy gdom come. . . . in earth, as it is in heaven." d those who are striving to stay close to the heart the Father cannot help but feel that the time is en now at hand.

In a recently published article from the writings Charles Fillmore we read, "Something is happen- g. All along the line are evidences of the birth of e Prince of Peace. A higher state of consciousness bursting full-blown upon the whole race. It is ev- where, and those who are most open to its influx e being rewarded. The power is abroad in the th, and it calls to men and to nations, 'Come up gher.'

"All this presages a new state of consciousnes for the whole race. It is the beginning of the visibl reign of the Christ, whose seed man was Jesus o Nazareth."

In the religious books now being published, w find the same underlying conviction: that the inne life of conscious communion with God, as practice by the devout of all ages, is now beginning to bea the inevitable fruit. Something of tremendous im port is indicated; at the very least, it seems certai that we are coming into what a recent essay refer to as a "total gospel." It is leaping the church walls it is bursting the restrictive bonds of creed an dogma; and nothing can stop it.

The Son of God is walking the earth like shepherd among His sheep. He who was and is t come is here now. He has always been among us, bu mortal blindness has prevented us from gettin more than occasional glints and gleams of His ligh filled presence.

No longer may we know Him merely as th hallowed presence in the dim manger of our hear He transcends us and all men. His hand is active i every facet of human endeavor. His thoughts a finding avenues of expression through every min His words are seeking and finding outlet on eve tongue.

The world is in travail, as indeed it cannot he but be, for it is giving birth to the Son of man. Jesu said: "Verily, verily, I say unto you, that ye sha weep and lament, but the world shall rejoice: ye sha be sorrowful, but your sorrow shall be turned in joy. A woman when she is in travail hath sorro

use her hour is come: but when she is delivered
he child, she remembereth no more the anguish,
the joy that a man is born into the world."
The Prince of Peace is indeed among us. He
neth with the clouds" of man's confused and
ldled perception, but the clouds are breaking
t and the skies are beginning to clear. Let every
t prepare room for Him, for He is even now
ing into the range of vision of those whose eyes
"lifted up." The prophets are among us, even
ney were of old.
When we ponder the testimony of Charles Fill-
e and other inspired thinkers, we are reminded
ie wise counsel of Ezekiel when he said, "And, lo,
art unto them as a very lovely song of one that
a pleasant voice, and can play well on an in-
nent; for they hear thy words, but they do them
And when this cometh to pass (behold, it com-
, then shall they know a prophet hath been
ng them."

A Prayer

Lord, let me see myself as Thou dost see;
Not merely as I look to others' eyes,
Nor even as I to myself appear.
Lord, rather let me view Thy thought of me,
That perfect image of divinity
In which I am created, the true guise
In which my soul shall go. Lord, show me clear
That, thus beholding, I may mold in line
With patterned symmetry of Thy design.

—Esther Lloyd Hagg

A Mother's Prayer

They are such little women,
My tall girls.
How fleet the years have been
Since golden curls
Were part of heaven on
My shoulder pressed,
And rose-leaf hands were wings
Against my breast!

And now they hurry so
Away from me,
Who must prepare them. Father,
Help me see
Where babies end and women
Really are,
That I may guide, but never
Dim, their star.

Give to me strength and courage—
Humor too—
For this momentous thing
I have to do;
And that no lasting sorrow
Blur their eyes,
O God of all the mothers,
Make me wise!

—*Dorothy Callaway*

The Kingdom of Right Relationships

KATHLEEN W. WELCH

THE SEED

THIS PARABLE might be called the parable of spontaneous growth, or the vitality of the kingdom. Among the many beautiful and effective illustrations used by Jesus, the seed is one of the best. When one contemplates a seed in the palm of the hand, it seems incredible that it holds within its tiny self the power to grow to great proportions. A man drops a seed in the earth. This one simple action releases immense forces, for the little seed contains within it a part of the divine energy that created the universe. Sunshine and rain play a part in its growth. So do the chemicals and organisms in the soil, but these would have no effect upon the seed were it not for the secret force wrapped up within it. No one, not even the botanist, understands all that happens. It grows "he knoweth not how."

Also, when a seed is planted in the ground, powerful forces come to its aid, bringing to it just what it needs for growth, beauty, usefulness, flavor, and strength. Yes, a tiny thing may become a powerful thing.

The life in a seed may endure for centuries. An article in the London Times for May 23, 1942, told of this remarkable longevity in an incident that happened at the Natural History Museum in Lon-

don. Dr. John Ramsbottom, keeper of the department of botany, told the story at a meeting of the Linnean Society. Some seeds of the Albizzia julibrissin (a plant allied to mimosa) became damp after the fire that damaged part of the museum in September, 1940. When the box containing them was opened in November, 1940, they were found to have germinated. Two were lost in an air raid, but one is still growing. The seeds were collected in China in 1793. They were still alive after being kept dry for 147 years! An experiment of Dr. Ramsbottom's proved that a seed retained life after being in a dry condition for 237 years.

A seed is like the kingdom of God because it has an inherent force, a spontaneity of growth within itself. Similarly, the kingdom within the heart of man is a seed that grows invisibly, silently, but surely. It is "God that giveth the increase." We can depend on this promise and go about our business, knowing that it will surely come to fruition.

Such seeds as love, kindness, compassion, understanding, and courage, dropped into a human heart carry with them a spark of God's own life. They are never lost or unproductive. Though it may seem that there are no immediate results, the seed once sown will sooner or later germinate. I have been amazed at the many proofs that I have had of this. A small seed of Truth that I planted in a receptive heart has taken root and grown into beauty, and, in its turn, has scattered other seeds in other hearts, and these also have borne much fruit. Never "weary in well-doing"; never allow yourself to become indifferent to the heart-hunger of others; never become dis-

couraged because you do not at once see the results of your seed-sowing. There is a higher vision, a more powerful force than yours, interested in the growth of that seed, watching with divine patience the tender shoots take root, seeing to it that, at the right time, it will come to full fruition.

One such seed is your silent example. There is a story told of a missionary bishop who was touring India examining candidates for baptism. He was a conscientious man and was determined that no one should be made a member of the church unless he was sure of what he was doing. So, at a gathering of these candidates, in the presence of the missionary who had been teaching them, he asked, "What is it to be a Christian?" Instead of some theological answer, a native pointed to the missionary and said with deep feeling, "To live like Mr. Smith."

I think that is the greatest tribute that can be paid to any man or woman. The greatest gift that one can bestow on humanity is to so live that others will feel within themselves the stirring of the seeds of love, wisdom, compassion, and understanding kindness that one's example has sown in their hearts. This is being a true Christian.

Another colorful illustration drawn by Jesus is that of the leaven "which a woman took, and hid in three measures of meal, till it was all leavened." No one knows just how this invisible leaven works, any more than one knows just how a seed grows in the dark soil. I placed a small portion of the leaven of Truth in the heart of a woman one day. She was bitter, disillusioned, and seemed to be anything but receptive. After she had left me, I quietly prayed,

asking God to open her spiritual eyes, that she might see herself as she truly was—the image of the divine love, wisdom, life, and purity that had created her. Several days later she returned. The instant I saw her radiant face, I knew that the "leaven" had worked, the seed had taken root. She told me that on her way home, after talking with me, she began to think of what I had told her about the Creator and His creation; about her own invisible beauty, and of her spiritual birthright as a child of God. It was then that she felt something within her, a quickening of her whole being. Her doubts and fears and depression seemed to fall away from her. On reaching home, she read the Unity books I had given her with new, enlightened eyes, finding comfort, strength, and inspiration where before she had seen only words.

At the beginning of each day, it is good to pray that we may be alert to opportunities to sow helpful, fruitful seeds in the hearts of others. A friendly smile, a kind, encouraging word, are good seeds. Sometimes silence is a good seed. When tempted to anger or impatience; when tempted to talk of disease, sickness, or any other negative thing; when others are destructively criticizing; in these and in many other cases, silence is the golden seed to be planted.

The kingdom of God moves through an orderly development to a resistless harvest. "First the blade, then the ear, then the full grain." Quietly and without haste or fuss, the moral and spiritual seeds within man unfold; the hidden, vital potentialities are uncovered; the beauty of Spirit blossoms forth from the mire of darkened and ignorant thinking. We

ver know when a word from us, a seed sown in
e right heart at the right time, may completely
nge a life for the better. Let us handle with care
l with a great love this responsibility that our
her has given us. Let us pray every day:

Dear Father, help me to be alert and show me
v to sow the right seed in the right heart at the
ht time. May my silent example be such that those
ling it may be led to know and love Thee better.
ep me from the unkind word, the indifferent atti-
e, the selfish outlook. May Thy love, Thy pa-
ce, Thy wisdom flow through me, sowing seeds
good wherever I may be. In the name of Jesus
rist. Amen.

OR'S NOTE—The fifth article of this series will appear in June UNITY.

GLIMPSING THE INFINITE

This life would be barren indeed
did we not glimpse the Infinite
now and then.
It keeps the soul restive
and alert with worthy dissatisfaction
with ignoble things.
It gives incentive
to higher and greater achievement.
It opens the eyes to beauty,
the ears to silent harmonies,
and gives the spirit wings.

—*Grace Madelon Frame*

The Way to Dominion

C. STANLEY LONG

FREEDOM

PAUL WRITES, "The law of the Spirit of life Christ Jesus made me free from the law of and of death." This is the law, then, that liberate us from evil, that will free our human c sciousness from its bondage to the suggestions the flesh. It means that we can have the spirit of life that was present in Christ Jesus. There is nc ing else that will conquer the ills of humanity, it out of its bondage to false beliefs, and give freedom.

Think what it would mean to have a spirit tha truly willing to be Christlike, to maintain the sa attitude of superiority to the temptations of world, to have the courage to conquer the sugg tions of the flesh, and to claim our birthright children of God; to have such a vision of the Ch as to hold us unswervingly to our divine goal. T was the spirit of the Master's life, and it is still true ideal of Christianity.

We think it very trying when some physical cord or disability is not quickly healed. We do realize that this healing may be calling for the sa fice of some error that we have cherished thro the years and that we are not willing to part w We cannot expect to overcome the human with divine without exchanging something for it; this overcoming must go on until every elemen

our human sense of things has been conquered by the divine. But we cannot experience this overcoming and still take the human along with us. Then a very pertinent and personal question is what are we sacrificing of the human for the sake of the divine.

This and similar considerations are inseparably linked with the question of our Christian progress. We must face the age-long challenge of what we will give in exchange for our soul. In other words, what are we willing to give in exchange for the consciousness of a son of God? In proportion to their means, Truth students have the same material things that others have. They do not deny themselves the comforts and luxuries of the physical senses; they are not called upon to be ascetics. But somewhere in our journey Spiritward, we must be found giving less attention to lower things and becoming more simple in our material habits and demands. It follows that as the spiritual grows upon our thoughts and desires, we naturally take less pleasure in the purely physical senses and their attractions.

We all have much that needs to be exchanged for a larger and higher conception of life. We ask God to respond instantaneously to our appeal for physical aid, while we hold onto what Jesus called the "things that offend." Is this what we are offering God in exchange for our spiritual self?

Holiness is simply a consciousness or mode of life in which there is no place for evil. That is what divine life means—having only good in thought and speech, in motive and act. It means putting good into practice. We pray that God's kingdom may come into our heart as well as into the world; in

other words, that the divine may be supreme in us. As this can be accomplished only by the surrender of the material beliefs that oppose it, we should neglect no opportunity to surrender them.

It may seem difficult for the human mind to adopt the divine point of view with reference to the problems of life, but there is no other effective remedy for its false beliefs. Difficulties in the path of spiritual progress should be a spur to greater effort, not an excuse for procrastination or for deserting the task. People do not as a rule abandon an attractive enterprise on the ground that there are obstacles in the way or that it calls for a determined and continued exercise of their powers. If the reward is worth while, they generally go through with it. And what could be more attractive or worth while than to gain dominion over the errors in ones life, to eliminate them finally, and to know them no more? Knowing all this, as we do, what is it that persuades or induces us to regard the remedy with only lukewarm enthusiasm or to treat it as a matter of convenience? Is it not that we listen to the wrong voices and obey the wrong impulses?

The influence is the same insidious one that through all human history has worked to reverse the best in men, to appeal to the latent possibilities for evil in his nature. Its effect is to override our active interest in the practice of Truth and to induce a careless attitude toward the most vital things in life. Its operation is usually so gradual that, unless we are constantly watchful of the trend of our thoughts, we may not realize our danger, and thus we may be lured unconsciously into difficulty.

he way to overcome this influence is to know
nan as the image of God necessarily includes in
lf the expression of unlimited harmony, ac-
intelligence, and power, not as a solitary being
s a radiant center of divine completeness. If
cognize and acknowledge this to ourselves, we
be turning our thoughts toward spiritual do-
n instead of indulging a restless desire for the
l and passing things in life.

an is heir to unlimited capacities and resources
s endowed with a consciousness of infinite
r. But how little we yet grasp of the meaning of
y, although it is woven all through the teach-
of Jesus, and without it creation would some-
come to an end. Sometime we must exchange
uman sense of limitation for the divine truth of
e power. It is not the reasoning of the human
ct but the logic of Truth that assures us of
t should be apparent that God's offspring can
pendent upon nothing besides Him; and no
consciously dependent upon God, infinite
, can be limited in potential achievement. It
conceivable that God could have a sense of
tion; and it follows that man, being the idea of
infinite Mind, cannot be subject to limitation,
vise he would be unlike his source. While we
ot be demonstrating much of this divine lack
itation, we should keep it before us as the
of our being and the only ground of our think-

cause we are assured of the validity of this
we should be applying it to our individual ex-
ce of life. Even though we seem to be doing

so in terms of our experience in this present worl
we should not base our thoughts on the testimo
of the physical senses but on the divinity of
things real. Time is a dream of sense experience, a
we need to guard against being drawn into acce
ing its conditions. This dream lays a burden of a
upon everyone, and we must either intelligently d
own it or submit to it. Wisdom prompts the form
course, for the belief in age is a peg upon which a
hung many uncomfortable conditions.

The belief in age is of course not merely a beli
in the effect of the mere passing of years; it involv
accumulated obedience to wrong thoughts of o
kind or another, failure to fulfill resolves to be b
ter, submission to wrong impulses, neglect of ma
opportunities for good. These are the burdens that
belief in age or time, not advancing years, lays up
mortals. We fall too easily into the general view r
garding the influence of time upon our life.

It is never too early to take care of this erro
above all do not wait to be aroused to the necessi
of doing it by some unpleasant experience. It is o
privilege to be constantly aware of the fact that w
live our own life and think our own thoughts a
that the future grows out of the present and the pa
Careless or mischievous thinking and doing are n
effaced by the passing of time; they bequeath to th
future the burden of what they are, and this increa
ing burden is lifted only as we replace it with po
tive and active goodness and love.

Supersensible living means supersensible thin
ing, thinking above the demands and appeals of th
personal senses, thinking inspired on the one han

e consciousness that we were created superior
kness, lack, and sin and on the other by an
t desire to work and watch for the dominion
to be established in us. This desire should ani-
our conscious thinking. It should be our ab-
g prayer, so that our spontaneous impulse is
every opportunity to establish our dominion
rror.

e are constantly faced with false testimony in
ffort to grasp the spiritual reality of things.
estimony is presented to us on every hand, in
l to both ourselves and others as well as what
ng on in the world, and everyone is faced by
uestion as to his attitude toward this false
ony. If we accept false testimony, our thoughts
ided toward it so that much weight is added
side of false thinking. It is easy to fall into
bit of letting things pass for what they seem
nstead of challenging them with the truth and
g our thinking on the right side.

be free from the influence of false thinking
much more than refuting its claims. We must
rther and take a constructive and vigorous
for Truth, building it into our conscious life.
ust unsee the false, oppose a positive attitude
uggestions, and not slacken our opposition so
s any echo of its influence is mentally audible.
we deal with it in this radical way, error is lia-
reassert itself in some other form. Remember
that the opposite of good has no power of it-
nd depends upon our thought for what it is

liverance from error or evil is not an accident

or a chance event; it comes from an intelligen change of attitude toward life and its affairs i which good is given the supreme place. This na urally calls for the surrender of the human to th divine in our entire mental life. The vital questio always is whether our thoughts are divine or human whether they are the outcome of Truth or of erro Our resurrection to spiritual freedom will not com except as we definitely emerge from materiality.

In the allegory of the Garden of Eden, there i another tree besides the tree of false knowledge, an that is the tree of life. Real life is activity, intell gence, freedom, and perennial goodness. To partak of the tree of life is to be spiritually active and to b identified with all that is wholesome, helpful, an divine. In his letter to the Galatians, Paul name some of the fruits of this tree, such as "love, joy peace, good temper, kindliness, generosity, fidelity gentleness, self-control:—there is no law agains those who practice such things" (Moffatt transla tion). Here we have two kinds of fruit to choos between, the one good, the other bad. We woul not select decayed fruit for our table; and wh should we select less than the best obtainable to b taken into our life consciousness. And the best always obtainable.

Jesus said, "As the living Father sent me, an I live because of the Father; so he that eateth m he also shall live because of me." As this cannot b taken in a material sense, it must refer to feedin on the spiritual idea or divine Truth that Jesus repr sented and to which His life was bearing witnes "Eateth me"—what could be more expressive o

significant! To have a keen appetite or hunger for divine things, for the Truth that came from heaven, as we have for the delectable things that we provide for our table; to have this same kind of hunger and relish for the bread of heaven, for the graces of Spirit, for the things that make man like God—this hunger should be natural and normal to the followers of Truth. We could all become better acquainted with the divine reality of things if we really wanted to. We could assimilate the conditions of heavenly-mindedness in our consciousness if we were desperately anxious to acquire them. It is foolish to accept more of the disappointment and discontent of this lower world before seeking the things of God with all our heart, and mind, and soul.

TO BE CONTINUED

HERITAGE

The earth is mine for heritage and I
A child of love. Why then should I deign
To lift a beggar's cup for alms, when sky
And sea bring riches to my door—of rain
And sun and light of stars; when wealth of field
And stream is ever mine, and mine, earth's yield?
I have drunk deeply of the cup supplied
By Him who carves the hills, directs the tide,
And hangs the stars upon the firmament.
Within this bounty shall my soul abide,
Partaking fully of its sacrament.

—Elizabeth E. Barnes

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

POWER AND DOMINION

ILLUMINATION

SPIRITUAL POWER is the capacity of Being to produce an effect; it is your innate control over your thoughts and feelings. Pray for the quickning power of the all-knowing word from on high, which must precede your realization of dominion. "Ye shall receive power when the Holy Spirit is come upon you." God is all-power. Power and dominion over every thought and feeling are given unto you by Spirit. Your prayers and aspirations should be pervaded by the spirit of power and authority.

The breath of the Almighty is the inspiration of spirit; the silent movement of God within your being. Jesus breathed upon His disciples and said, "Receive ye the Holy Spirit." The Holy Spirit bap-

Join with us in realizing the truth of this prayer: sm is the quickening of the spiritual nature, which reflected in mind and body. Spiritual baptism kes on divinity; it is affirmative; it is positive. This pouring of the Holy Spirit is the second baptism -the most precious gift of God—and comes to those ho seek first His kingdom and His righteousness.

The illuminating power of the Holy Spirit reathes through me, and I am conscious of my ivine authority.

Prosperity is based on the understanding that , in the beginning, prepared abundant supply for His children. However, God does not give us gs; He gives us ideas that produce things.

The origin of all substance is the idea of sub- ce. The substance idea is purely spiritual and can pprehended only by the mind. Spiritual realiza- of divine substance enriches the soil or thought- ance of the mind. Jesus considered divine sub- e the treasure field in which He could find the lment of His every need.

Bear in mind that there is the omnipresent law rosperity. Enter into the very Truth of Being bserve this law. Realize that the Father is al- with you and that you are in a "far country" when you forget His presence. He is constantly g you just what you acknowledge and accept r His law. The rules of the law are:

irst, if you have thought of poverty as a reality it out of consciousness. Second, begin to build ain cells that never heard about anything but abundance. Establish the consciousness that good will be attracted to you and your life will erfect joy.

very victory over mortal limitations is followed ealization of infinite supply. This thought stuff e made active by holding the following pros- prayer:

am no longer anxious about finances. God is ll-sufficiency in all things. Abundance now fests in my affairs.

Health is the normal condition of man becaus
man is the offspring of God, and God-Mind rest
in a perpetual realization of health. Through thi
knowledge of Being, man is restored to divine har
mony. He knows the Truth about himself and cor
forms to it in all his thinking.

The healing word has back of it the idea of pe
fect health. To contact the healing power, we mov
into the realm of ideas. When the zone of Spir
from which the healing word emanates is uno
structed, the consciousness is fed and the word
creative and re-creative. This is why the sayings
prophets and mystics have such enduring qualitie
They are attached by invisible currents of life to th
one great Spirit.

"God is Spirit." The foundation of all healing
in understanding the character of God and ma
Visible things are the product of and are controll
by an invisible force. The Spirit in man is ma
supermind, called Christ. Through Christ we attai
the glorious manhood and womanhood which G
idealized for us. "Christ in you, the hope of glor
Christ in us is a fountain of spiritual life. When
acknowledge this, we feel the thrill of the m
abundant life that the Christ in Jesus affirmed.
is the Spirit that giveth life; the flesh profiteth no
ing."

In the realization of your spiritual wholen
speak with us this healing word:

***Springing into newness of life through Chr
I am harmonized and healed.***

You Can Remain Youthful

H. B. WALTERS

ALTHOUGH OLD AGE is glamorized by poets and religion offers immortality as the ultimate reward, the fact remains that we prefer youth. Despite its complications, life is fun and worth preserving. But the fun is in direct ratio to the continuance of good health and physical faculties. To derive the fullest zest from living, we must retain a semblance of youth as others have done. At the age of one hundred and twenty, Moses said that his eyes were not dim nor his strength impaired. Noah in his five hundredth year built an ark the size of a modern cargo ship. What was their secret?

Before we learn how to avoid old age, let us examine its tendencies. In the first place, what causes the human body to lose the beauty of its maturity? Scientists see the changes in tissue and cells under the microscope, yet the causes for disintegration remain a mystery. And why do parts of one's body, for instance, the liver, the eyes, the nerves, or the brain, tend to age at various periods as though that particular organ ran by a faster clock? Persons who arrive at the century mark feel qualified to give the recipe for their attainment, yet such pronouncements are contradictory. One centenarian abstains from everything that another considers the joy of living. There is sufficient evidence to prove that one's living and eating habits are not the sole reason for longevity. A diet rich in proteins doubtlessly is bene-

ficial in restoring physical cells. The Magyars in central Europe subsist largely on dairy products and among them the age of one hundred and twenty-five is not unusual.

Nor can hardships be blamed for a shorter life span. Many men have gone through the rigors and privations of warfare and yet attained ages over a hundred. At the last G.A.R. reunion one oldster of a hundred and eight was registered. No, there is something beyond the physical aspect that contributes to prolonged youth.

Past generations sought a fountain containing the waters of perpetual youth. Alchemists sought it in the test tube. Explorers searched the unknown hinterlands. The Spanish adventurer, Ponce de Leon, became famous in his search for the fabulous Fountain of Youth. At one time, the fountain was believed to be somewhere in the Bahamas. Later it was rumored to be located on the island of Bimini. Even though no exemplars of its rejuvenating powers were produced the search went on.

Since Sir James Jeans, the famed British physicist, made his statement that the universe appeared as the great thought of a mathematical thinker, the quest for long life has openly taken on a new aspect. The study of psychosomatics, with its proof of the influence of mind over bodily health and functions, has spurred the search. World War II produced countless cases of disabilities induced not by physical inability of the affected part to function properly but by the inability of the mind to will it. Everyone has read of the miraculous feats of cripples placed in an emergency that meant action or death. Bedridden

atients have gotten up, and wheel chairs have been oandoned. What can be accomplished in dire need in be performed in ordinary life if the right mental titude is behind the effort.

The old concept that we are a body endowed ith a mind is being replaced with the new belief iat we are mind living in a body. We are part of ie universal mind from which evolved the universe. he same force generating in us generates in plants nd animals, something intangible beyond the reach f the finest microscope. Some magnificent law de- gned the cells of our body to function as miniatures i the master plan of the universe, small bodies ro- ting around a center. As far as science can push ack the barriers of knowledge there is a reve- ation of power operating in smaller and smaller nits. Matter is something that is indestructible. It an be transmuted from visible to invisible forms ut it can never be destroyed. Therefore, something within each person is eternal.

There are three rules, or secrets, available to all who would prolong the best years of their lives.

The first rule is to remember that the body re- ews itself without the aid of the conscious mind. s cells wear out, they are replaced with new ones. A great intelligence within the body knows how to ccomplish this when unhampered by worry from he conscious mind. The body renews and repairs its arious parts at various intervals. Thigh bones re- uire approximately a year, while the skin may be eplaced in fourteen days. Generally speaking, it can e said that every nine months the body is entirely nade over. Hence, we start out once a year with a

new body. Each year, we have a new chance.

The second secret for eternal youth is to find new mental interests. Never say you cannot paint or draw or play music. Just because you have never done these things does not mean that you are lacking in artistic talent. You may not paint a masterpiece that will sell for thousands of dollars, but you'll have fun trying. And as you branch into new fields, never compare your progress with that of a successful professional. If you do, you may become discouraged and even develop an inferiority complex. Whatever your work, it is your own self-expression and is a wonderful tonic for mind and body.

The third secret is to develop new spiritual values. Look at people not as they are but as they are trying to become. They may be far from their goal, but each one is trying to improve. Don't criticize. Close your eyes to what displeases you. There is quality in the lowliest deserving of admiration. Ask yourself if you could have done as well under similar circumstances. Radiate love. Nothing warms the heart so much as the feeling of being loved. When you give love it is bound to be returned and to kindle a glow in your own consciousness.

Thomas Edison once said that nobody dies; "they merely lay down their lives." Old age is not a matter of the years you have spent upon this earth. It is determined by your enthusiasm, your desire to face a new and exciting future instead of reflecting on past glories or mistakes. Our body renews itself to give us another chance. Our spirit is eternal. The world is resplendent in avenues to beckon our mind onward. So why grow old?

"Truth Is Caught"

HELEN S. CARPENTER

N TIMES PAST, I have had a tendency to let my enthusiasm and zeal for helping people run away with my good judgment. My relatives, ends, and casual acquaintances did not always lcome the Unity literature I was determined they uld have. While some were too polite to say so l met my efforts with indifference, others had no itancy in reminding me that if they wanted help y would ask for it. Consequently, I became a little re tactful and tried to use a little more discernnt before I offered Unity literature.

Jesus said, "By their fruits ye shall know them." sound and practical way to spread Unity is to live In other words, people's reluctance to accept Unity often tempered by their interest in the results apcent in the one who uses Truth. If greater health expressed in the body, more abundant prosperity l success are manifest in affairs, and a spirit of ppiness and joy are constantly being radiated, peo· naturally want to know how they can attain like ults.

Little did I realize what an adventure in Truth uld come from my patronizing the beauty shop in arge department store in my home city. How little know what work God has for us to do! All God's ldren are His representatives, His stewards in the rld. Yet, it never occured to me, when this parular beauty shop was recommended, what wide-

spread good was to come forth.

On my first visit, the operator assigned to me v pleasant and agreeable, and her work was entir satisfactory. Although she found out in a rou about way that I was interested in Unity, she show no special interest. One day after I had patroni her for nearly a year, she mentioned a copy of UN magazine that she had read a number of years a It seemed to be an opening, and I asked if she wo like a subscription. She gladly accepted the of From that day, a new life opened to her. From t small beginning, Truth practically revolutioni that beauty shop.

I shall call the operator my friend, for she came just that. Her daughter had a serious he problem. She had an infection in her arm, which started from a small boil and had gone into bone. She was fast losing the use of her arm, my friend was alarmed. I recommended that she Silent Unity, which she did, and soon her daugh was on the road to health. It was a miracle! The d tor's report had been discouraging, and when healing began, as it naturally should after pra and faith have been employed, my friend's joy kn no bounds.

Later she told me that even her own health improved. "Formerly I consulted a doctor for ev little ache and pain. Now I don't have those ac and pains, and I haven't felt the need of medi for a long time," she said.

From that healing, which was witnessed b number of girls, Unity spread in that shop. Each t I had an appointment instead of taking just

magazine I took several for her to give to those she felt might be helped by them. I cautioned her to use wisdom in passing them out. If one of the girls showed some evidence of interest, well and good, but if not, there was no cause for discouragement. "Too many people want help to bother with those who don't want it," I told her. "But they need it here so badly," she would say. Nevertheless, she followed the advice and was rewarded.

Many problems confronted my friend, some were financial, some had to do with her grown children and their domestic affairs, and some dealt with harmony in the shop. One day, she greeted me with a broad smile: "I have a prosperity bank. I saw an advertisement in UNITY magazine and I sent for one. Already I have rented two of my apartments.' The old saying "Truth is not taught, it is caught" is literally true. For Truth caught on, not only in the beauty shop but in other departments of the store.

In the company restaurant where she lunched, my friend told the waitresses about the bank plan and how it had helped her rent her apartments and increase her prosperity. "Write for a bank, and I will give you your first deposit to place in it, so you will be sure to get started on the right path," she told them. "I want everyone to know about the prosperity bank," she exclaimed enthusiastically to me. "By watching my thoughts and words and radiating happiness and joy to my customers, my friends, and my co-workers, I am making more money than I have in a long time. My son recently secured a job in an unexpected way. It was just the work he wanted, and now he has time to finish his

college education, and all because I am using the prosperity bank. I would no more think of neglecting my bank drill and dropping my coin in the bank than I would think of neglecting to eat."

My friend's enthusiasm for the prosperity bank plan was shared by the two maids who operated the supply room in the beauty shop. Both girls studied UNITY magazine and *Daily Word,* which I gave them, and in time requested banks. "Money that used to be spent for cigarettes now goes into my prosperity bank, and would you believe that my desire to smoke completely left me when I started the drill!" one of the girls told me. "My husband wrote for a bank, and since he's been practicing the drill he is making more money than he ever made before. Instead of squandering our money over the week ends, as we used to do, a sizable amount goes into our savings account for the business we want to buy. Wonderful things are happening to me, and for the first time in our life, my husband and I are completely happy," she added.

The other girl told me of her adventure in using the prosperity bank. "My brother-in-law was an alcoholic. He wanted to be free of the drink habit; yet he was not able to overcome the desire. Consequently he was ill and discouraged. I told him to write for a bank and to follow each step of the drill and to remember that God was his help in every need. Today he is free from drink, studying and praying and working with all his heart to be respected and honored again by his friends and family. He attends church every Sunday, something he never did before."

The *Daily Word* lesson for each day is pinned
he wall in the supply room as a constant reminder
he operators who come for their supplies that
e two girls are contributing their share toward
peace and harmony of the shop. Each operator is
ileged to read the lesson for the day, and sev-
do.

Both girls were so grateful and enthusiastic that
offered to pay me for bringing Unity to them.
my adventure in serving my fellow men has
ght me greater recompense than money. The
ization that I am God's representative, that He
ls me, His humble servant, is beyond any finan-
reward. Jesus knew the great good that is ours
n we open our heart and our hands to give of
t we have. "Give, and it shall be given unto you;
measure, pressed down, shaken together, run-
over . . . For with what measure ye mete it shall
neasured to you again."

Giving and sharing is the only way to receive
ed blessings. We may feel that we have little to
, but if we will obey the impulse to give when
ortunity presents itself, the promise God made
s will be richly fulfilled in our life. "Prove me
herewith, saith Jehovah of hosts, if I will not
you the windows of heaven, and pour you out a
sing, that there shall not be room enough *to*
ive it."

I will fear no evil, for thou art with me.—PSALMS

Sunday LESSONS

These lessons point out the symbology of the Bible and terpret it according to the Unity teaching. Study with open mind and Truth will convince you. Bible text is from the American Standard Version of the Bible, copyr 1929, by the International Council of Religious Educa lessons are developed from outlines prepared and righted by the Council; both are used by permission.

Lesson 6, May 6, 1951

UNITY SUBJECT—*Love Leads to Strength.*

INTERNATIONAL SUBJECT—*Israel's Great K* —II Sam. 5:1-5; 8:15; I Chron. 22:17-19.

1. Then came all the tribes of Israel to David Hebron, and spake, saying, Behold, we are thy bone thy flesh.

2. In times past, when Saul was king over us, it thou that leddest out and broughtest in Israel: and hovah said to thee, Thou shalt be shepherd of my p Israel, and thou shalt be prince over Israel.

3. So all the elders of Israel came to the king to bron; and king David made a convenant with the Hebron before Jehovah: and they anointed David over Israel.

4. David was thirty years old when he began to and he reigned forty years.

5. In Hebron he reigned over Judah seven years six months; and in Jerusalem he reigned thirty and years over all Israel and Judah.

15. And David reigned over all Israel; and executed justice and righteousness unto all his people

17. David also commanded all the princes of to help Solomon his son, *saying,*

8. Is not Jehovah your God with you? and hath he given you rest on every side? for he hath delivered nhabitants of the land into my hand; and the land ɔdued before Jehovah, and before his people.
9. Now set your heart and your soul to seek after ʼah your God; arise therefore, and build ye the sanc- of Jehovah God, to bring the ark of the covenant of ʼah, and the holy vessels of God, into the house that be built to the name of Jehovah.

GOLDEN TEXT—

thing have I asked of Jehovah, that will I seek after:
I may dwell in the house of Jehovah all the days of my life,
ehold the beauty of Jehovah,
to inquire in his temple.

—PSALMS 27:4.

ILENT PRAYER—*The strength of my life is in ssurance of the Spirit of truth dwelling within which I now express.*

he perfecting of love in the heart and soul, the development of other qualities, is a process owing that requires time and practice to make ermanent asset to character. Before David came e throne of Judas, his struggles were almost con- us. He was at war throughout his reign, some- with the heathen tribes that remained in an and, at other times, with rebellious subjects as Absalom, who tried to take the kingdom Him. The struggle in which the higher self ils and the soul is established in divine love re- s unremitting vigilance.
n the beginning, David was anointed king of the

house of Judah only. The name Judah means "pr
Jehovah," and it is through praise that love is es
lished in consciousness. God is love, and His k
dom is "within you," in the depths of subconsci
ness. David learned to praise Jehovah, as an
evidenced in the Psalms.

However, it is not enough merely to praise G
We must learn to be at peace with our neighbors
we are proud of our ability to fight and to defeat
adversary, we are a long way from the kingd
We cannot be anointed king over Judah until we
willing to praise the good wherever it makes it
manifest, and we must keep our mind open to
ceive good everywhere. David saw good in S
though Saul hated him. No one can be worthy
greatness until he gives up pettiness and littlenes
spirit and develops generosity, which is one as
of spiritual principle.

It was in Hebron that the men of Judah came
anointed David king over them. The name Heb
means "joined together, friendship, brotherhoo
This gathering of the men at Hebron for the purp
of acknowledging their king represents our consc
recognition that love shall reign supreme in
sciousness. Love, henceforth, shall feed our thou
(the people) and shall be prince over Israel.

Love reigns supreme over the realities of life
David reigned over all Israel. Love of God lead
to do what is just and right and to keep our thou
in divine order ("David executed justice and ri
eousness unto all his people.")

Peace springs from love and draws its stren
and power from this source. "David commar

ll the princes of Israel to help Solomon his son." Divine love, when quickened in us, gives us confidence and the assurance of well-being. "Is not Jehovah your God with you? and hath he not given you est on every side?" Given authority over our houghts, love subdues all strife, discord, and inharmony, leaving instead harmony and unity. "The and is subdued before Jehovah, and before his people."

To set our heart and soul to seek after Jehovah is o turn the strength of our desire to the things of God. The longer love is held in the heart and deeloped by faithful expression, the stronger it grows. The law of growth applies to it. Every faculty that s exercised in harmony with divine law increases in trength and power. "Arise therefore, and build ye he sanctuary of Jehovah God." As we develop the power of spiritual truth, we learn to express it in nind, body, and affairs. The body then becomes a itting temple of the living God, "the house that is o be built to the name of Jehovah."

QUESTIONS

1. Does the law of growth apply to love?
2. In order that the higher self may prevail and the soul be established in divine love, what is required?
3. Besides praising God, what else should we do?
4. Does the habit of seeing good everywhere help us to be worthy of the kingdom?
5. In this lesson, what represents our conscious recognition that love shall reign supreme in consciousness?
6. What does the love of God lead us to do?

UNITY SUBJECT—*Union or Disunion.*

INTERNATIONAL SUBJECT—*National Corruption and Decay.*—I Kings 12:20; 16:23-28, 30; Amos 6:1-6.

20. And it came to pass, when all Israel heard that Jeroboam was returned, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.

23. In the thirty and first year of Asa king of Judah began Omri to reign over Israel, *and reigned* twelve years: six years reigned he in Tirzah.

24. And he bought the hill Samaria of Shemer for two talents of silver; and he built on the hill, and called the name of the city which he built, after the name of Shemer, the owner of the hill, Samaria.

25. And Omri did that which was evil in the sight of Jehovah, and dealt wickedly above all that were before him.

26. For he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, to provoke Jehovah, the God of Israel, to anger with their vanities.

27. Now the rest of the acts of Omri which he did, and his might that he showed, are they not written in the book of the chronicles of the kings of Israel?

28. So Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

30. And Ahab the son of Omri did that which was evil in the sight of Jehovah above all that were before him.

1. Woe to them that are at ease in Zion, and to them that are secure in the mountain of Samaria, the notable men of the chief of the nations, to whom the house of Israel come!

2. Pass ye unto Calneh, and see; and from thence go ye to Hamath the great; then go down to Gath of the

ıilistines: are they better than these kingdoms? or is eir border greater than your border?

3. —Ye that put far away the evil day, and cause the at of violence to come near;

4. That lie upon beds of ivory, and stretch themselves on their couches, and eat the lambs out of the flock, d the calves out of the midst of the stall;

5. That sing idle songs to the sound of the viol; that vent for themselves instruments of music, like David;

6. That drink wine in bowls, and anoint themselves th the chief oils; but they are not grieved for the afflic- ɔn of Joseph.

GOLDEN TEXT—

Righteousness exalteth a nation;
But sin is a reproach to any people.
—Prov. 14:34.

SILENT PRAYER—*In Christ, all my powers are ited, and I work to achieve the unity of Spirit in e bond of peace.*

The power that resides in joint action and ac- rd has been demonstrated in our age as never be- re. It has convinced many that all the nations ake up "one world" and that they must work to- ther instead of striving among themselves for in- ividual ascendancy. Except when put to divisive es, the discoveries of science tend to unite all na- ns into one. World War II proved that there is ength in unity—the threat of wholesale defeat ited the Allies into a working union of such ef- tiveness that it won victory over a highly or- nized and well-prepared enemy. The United Na- ns, organized and operating for the establish- nt of the peaceful and harmonious relations

among all nations, is a similar step toward the vi
tory of world-wide amity and accord.

The universal welfare will be served only as th
nations learn to work together and live peaceably
a community of peoples. This is the obvious co
clusion from the dire experiences of the last wa

Before universal unity can be achieved, the
must be national unity. Each nation must learn
co-ordinate its powers, join its forces, achieve i
ternal peace and prosperity. Until this is done,
cannot go far along the road to international accor

National unity also has an antecedent conditio
That condition is unity of the individual. The divide
mind leads to failure, as is illustrated by the divisio
of Solomon's well-knit empire into the separa
kingdoms of Israel and Judah under Rehoboam. Co
versely, the unified mind achieves dominion ov
life, self-mastery, a life that expresses both peace a
power. He who is master of his faculties has learne
to fuse his objective and subjective interests into or
so that they fall into accord. The divided mind
represented by the kingdoms of Israel and Juda
from the time of Jeroboam onward. The objecti
consciousness is Jeroboam, the subjective Rehoboa
Omni and Ahab, later kings of Israel express t
negative qualities of the objective consciousne
("did that which was evil in the sight of Jehovah"

If the nations are to become one world in
operative effort, as they are one by virtue of bei
on the same planet, a center of unification is nec
sary, for oneness cannot exist without a center. Th
center is a common will and understanding. A co
mon understanding alone is not sufficient, for t

will to act as one world must be present also. While, rom present indications, this community of will and nderstanding may seem impossible of realization, 're need not despair. Inspired leaders can open the yes of the world and fire the hearts of mankind o act as one. The world awaits the coming of such eaders, and every Truth student can help to hasten ne day by affirming their coming as being fulfilled ere and now. "Now is the day of salvation."

A center or focus of energy necessary for the ation that would co-ordinate its divergent forces nd become a power for good. The Federal Governnent has always been accounted such a center, beause of the scope of its political power and auhority.

It is when we come to the individual that we each the crux of the whole matter. There again, a enter or focus of power is found to be necessary. The center here is the I AM. Through the instrumenality of the I AM, the individual integrates himself vith his ideals as a nucleus. The ideals may be high r low, but they must possess heart and mind comletely. Service to humanity is a high ideal; the aining and exercising of power over others is a low ne, but both have led men to exert themselves nightily and to centralize their inner powers and esources.

The mightiest ideal that the human heart can onceive of is the ideal of God. Around this, as a ocal point, rally forces that are potent to transform ur life and our world. The folly of selfishness and elf-centered living ends in division and disaster; whereas, sacrificial service to humanity eventually

results in the unifying of the human race under th standard of the Christ.

QUESTIONS

1. How has the strength that resides in union been demonstrated?
2. How can the universal welfare be promoted?
3. What must precede universal accord?
4. What condition must be established before national unity can be realized?
5. What do the separate kingdoms of Israel and Judah represent?
6. What will be the true center of the one world that prophets and statesmen have foretold and visualized?

Lesson 8, May 20, 1951

UNITY SUBJECT—*A Demonstration of the Power o Spirit.*

INTERNATIONAL SUBJECT—*Religious Revival in Nation's Life.*—II Kings 18:1-7; Isa. 31:1-3.

1. Now it came to pass in the third year of Hoshe son of Elah king of Israel, that Hezekiah the son of Aha king of Judah began to reign.

2. Twenty and five years old was he when he bega to reign; and he reigned twenty and nine years in Jerus lem: and his mother's name was Abi the daughter o Zechariah.

3. And he did that which was right in the eyes o Jehovah, according to all that David his father had done

4. He removed the high places, and brake the pillar and cut down the Asherah: and he brake in pieces th brazen serpent that Moses had made; for unto those day the children of Israel did burn incense to it; and he calle it Nehushtan.

5. He trusted in Jehovah, the God of Israel; so tha

ter him was none like him among all the kings of Judah, or *among them* that were before him.

6. For he clave to Jehovah; he departed not from llowing him, but kept his commandments, which Jeho- ah commanded Moses.

7. And Jehovah was with him; whithersoever he went rth he prospered: and he rebelled against the king of ssyria, and served him not.

1. Woe to them that go down to Egypt for help, and ly on horses, and trust in chariots because they are many, nd in horsemen because they are very strong, but they ook not unto the Holy One of Israel, neither seek Jehovah!

2. Yet he also is wise, and will bring evil, and will ot call back his words, but will arise against the house f the evil-doers, and against the help of them that work iniquity.

3. Now the Egyptians are men, and not God; and eir horses flesh, and not spirit: and when Jehovah shall retch out his hand, both he that helpeth shall stumble, nd he that is helped shall fall, and they all shall be con- umed together.

GOLDEN TEXT—

e still, and know that I am God:
will be exalted among the nations, I will be exalted in the earth.
Psalms 46:10.

SILENT PRAYER—*I rely upon the Spirit of God ithin me to cope with my problems and emer- ncies.*

Materiality is the brazen idol of every age, in- uding the present one. Hoshea, the king of Judah, ientioned in today's lesson text, was weak in the ower of Spirit, though not so weak as his prede- essors. His name means "salvation, help," but he sed his power in negative ways. Contrasted with

him is Hezekiah, king of Judah ("power of Jeho vah"), who represents the expression of spiritua strength in the executive power of the mind. Abi his mother, exerted a spiritual influence over her son The name Abi means "Jah is father," and she brought to bear that in consciousness which Hezekiah represents; namely, faith in God as the expressior of spiritual strength.

Spiritual strength can be expressed in variou ways. Hezekiah expressed it first by expelling al who worshiped idols and by breaking down th idols and abolishing the trappings of their polyglo religion. Hezekiah also broke up the brazen serpen that Moses had made in the wilderness when th Children of Israel had no water and cried unt Jehovah for it.

According to an old proverb, "there's safety i numbers." This material philosophy is in direct con tradiction of the experience that comes to one b way of spiritual Truth. Mere numbers, lacking th power of spiritual conviction, are of little impor tance, whereas, the faith that one's efforts are re inforced by the power of the Most High bring invincible courage. Gideon's three hundred men, se lected out of the original thirty-odd thousand, scat tered the host of the Midianities, which were "a locusts for multitude," because the battle cry "Th sword of Jehovah and of Gideon" made them su premely fearless.

The material consciousness (Egypt) is a decep tive guide. Those who go down into the realm c material thought for help, who rely on mere physica vitality (horses) to carry them through to safety

e doomed to disappointment. Those who trust in ariots (the body activities), because these subnscious forces seem unfailingly constant, deceive emselves. He who would realize true strength d power to bring his good to pass must keep in ind the Holy One of Israel (the highest concept of e spiritual life) in the midst of him.

No common bond exists between materiality d spirituality. When the one enters, the other es out of mind. The two cannot exist together. he Egyptians are men, and not God; and their rses flesh, and not spirit: and when Jehovah shall etch out his hand, both he that helpeth shall stume, and he that is helped shall fall, and they all shall consumed together." The ditch is heaped high th such helpers and helped—all alike, blind. ose who can point out the path plainly have had eir inner eyes opened to discern good from evil d their hearts turned to love the good and leave e evil to disappear of itself.

We stumble when we come upon a situation with hich we are incapable of dealing. Usually we try st to meet it with our own strength, but we find is insufficient to our need. Our age, in common ith all other ages in history, is filled with unsolved oblems and half-worked puzzles. Until we find the ll solution to these, until we find and fit all the eces into the puzzle of existence, we have no real derstanding of our own destiny. Full understandg cannot be gained through material channels, for ese are not connected with the higher nature of an.

QUESTIONS

1. What is the effect of power when used in negative ways?
2. What have we come to associate with faith in God as expressed in spiritual strength?
3. What form of faith brings us invincible courage?
4. Is the material consciousness (Egypt) a safe guide?
5. When, in a metaphysical sense, do we stumble?

Lesson 9, May 27, 1951

UNITY SUBJECT—*The Thoughts of God.*

INTERNATIONAL SUBJECT—*God Chastens His People.*—Jer. 29:1, 4-14.

1. Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

4. Thus saith Jehovah of hosts, the God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon:

5. Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

6. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters: and multiply ye there, and be not diminished.

7. And seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace.

8. For thus saith Jehovah of hosts, the God of Israel: Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed.

9. For they prophesy falsely unto you in my name: I

ve not sent them, saith Jehovah.

10. For thus saith Jehovah, After seventy years are omplished for Babylon, I will visit you, and perform good word toward you, in causing you to return to s place.

11. For I know the thoughts that I think toward ı, saith Jehovah, thoughts of peace, and not of evil, give you hope in your latter end.

12. And ye shall call upon me, and ye shall go and pray to me, and I will hearken unto you.

13. And ye shall seek me, and find me, when ye shall rch for me with all your heart.

14. And I will be found of you, saith Jehovah, and vill turn again your captivity, and I will gather you from the nations, and from all the places whither I have ven you, saith Jehovah; and I will bring you again unto place whence I caused you to be carried away captive.

GOLDEN TEXT—*Ye shall seek me, and find me, ıen ye shall search for me with all your heart.* Jer. 29:13.

SILENT PRAYER—*Divine patience upholds me, d I stand firm on the promise that through devo- n I shall find God.*

No subject can be mastered without study, ap- ication, and close interest. Likewise, divine love d wisdom are not to be acquired without aspira- n and effort. To aspire to become conscious of the ep truths of life is to become aware of God, to editate on Him, and to commune with Him. Those ıo have long been strangers to the spiritual center consciousness (Jerusalem) and who are immersed sense confusion (Babylon) can turn back to the oughts of God and regain their peace of mind and eir hold on the inner realities of being.

Jeremiah's letter to the captives in Babylon contains advice that might well be heeded today by all who are captives of sense confusion. It is advice that will restore them to consciousness of peace, freedom, and security; it is intensely practical advice. The captives were told to build houses and live in them, plant gardens and eat the fruits, rear families and increase rather than diminish. In every way, they were to deport themselves as normal people. Furthermore, they were to act as good, loyal subjects rather than captives. They were to seek the peace of Babylon and even pray to Jehovah for it. Subversive conduct on the part of the captives was not even hinted at. A person whose thoughts are centered on faith in God knows a deeper peace of mind than one whose whole cast of thought is materialistic or atheistic.

When the tenor of life is materialistic and given over to sense confusion, it is vain to expect a sudden transition from sense to spiritual consciousness without a corresponding change in the person's thinking. Hope is one of the Godlike faculties of our nature, but hope that has no foundation more firm than vague desire is not likely to be realized. "Let not your prophets that are in the midst of you, and your diviners, deceive you; neither hearken ye to your dreams which ye cause to be dreamed." By the disregard of the laws of our well-being, we "cause to be dreamed" the fantasies that plague us day by day. Often, their source is no higher than indigestion or worry over some situation in our life that calls for clarification.

For the captives, prayer and aspiration toward

dom became complete, and after the years of vity were accomplished, delivery came. "After nty years are accomplished for Babylon, I will t you, and perform my good word toward you, ausing you to return to this place." The thoughts God are "thoughts of peace, and not of evil," ughts that bring hope and cheer.

Complete devotion is rewarded with fruition. se who seek God with all their hearts find God are provided for from the bounty of the Infi-. Those who returned from the Babylonian Cap-ty were filled with zeal for God, but, in many ects, it was mistaken zeal. It found its outlet oyalty to ordinances and in strict conformity to letter of the law, with little understanding of the it back of the law, of which freedom is a part. e God that the captives found was not the God Truth, but the God of captivity. Two or three erations of bondage had conditioned them for tial understanding of the nature of God rather n for communion with a loving Father, and when ast they returned to Jerusalem, it was to a ruined that they had to rebuild by patient toil before y could live in it.

Loving-kindness is eternal, and its attracting ver is always operative. Those whose thoughts turned toward God feel the attraction of Truth respond to it. Those who are outside the realm Truth in consciousness are unaware of its at-tion. To be loved with an everlasting love is blessed state of a son of God. To respond with iprocal love in the degree possible to the creature the high privilege bestowed upon mankind by

our loving, heavenly Father.

QUESTIONS

1. How can we understand divine love and wisdom?
2. In what practical ways is sense confusion dissipated and overcome?
3. Does any material gain compensate for the loss of peace and divine order in class strife and economic wars?
4. How is peace of mind firmly established?
5. What class of signs or presentiments should we ignore?
6. Are our findings conditioned by our consciousness?

Perfect Sight

When my dull eyes shall opened be,
With clearer vision I shall see
God in each rock, in earth's green sod;
Each bush will be aflame with God.

When my dull eyes shall opened be,
Each flowing brook, each green-robed tree,
Will speak to me of nature's Lord
And bring to me His holy word.

When my dull eyes shall opened be,
The Christ in all men I shall see—
Oh, hasten Thou the glorious day
When with God vision I can say,
"I see!"

—Fannie Herron Wingate

Silent UNITY

The illuminating power of the Holy Spirit breathes through me, and I am conscious of my divine authority.

The Society of Silent Unity, founded more than fifty rs ago, is the healing department of Unity School, listering without seeing them, to those who need help. Our purpose is to aid through prayer all persons who, ing faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of se to whom we minister. "Give, and it shall be given o you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some hundred conse- ed workers who are devoting their lives to God's work humanity. They are proving daily that physical, finan- . mental, and spiritual difficulties can be overcome by iteous prayer. Even though everything else may have ed, we shall pray *with* you, for we have faith that "with l all things are possible."

We pray *with* you and also instruct you how to pray to Father in secret in order that you may help yourself. nt Unity is praying always, and your co-operation in yer is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- e is confidential.

Address your request to Society of Silent Unity, Lee's mit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been he by the power of Spirit. Those who wish to gain inspira from someone whom God has healed may write, in car the Unity School Editorial Department, to givers of t testimonials. Each letter must be unsealed and give initials and address of the person to whom it is to be warded; also the name and date of the periodicals in w the testimonial appeared.

Filled with Plenty

SOME time ago I wrote you for help regarding sale of my sister's house which my husband listed sale with the firm for which he works.

He advertised the house, held "open house" it for weeks, and we just could not find a buyer

Finally in order to get my sister out of he nancial difficulties we took over the loan ourse and rented the house. This may sound as if I did get the help I was asking for, but I did get it in " measure."

For many years I have looked at the little h when visiting my sister and thought of how p it would be if painted up and made attractive a little color. And all the time it was for sale I wi that I could buy it and have it for income, as a r house. Out of a clear sky my husband said, "I c see why we can't take that house over and rent So you see no one could buy the house because I the rightful owner.

We rented it to one of the boys who worl the office where my husband works. These

enters are painting the interior at their expense, in olors that I could not have chosen better if I had elected them myself. Thank you again for your elp.—*Mrs. W. G. W., California.*

THANK YOU sincerely for your help through the osperity drill.

The business in my store picked up amazingly. did not hesitate to make adjustments for lost shirts my laundry, and in all but one case so far the lost irt turned up. It became a game with me. "I'll y for the loss and then the shirt will appear."

Other forms of the flow of prosperity to meet y needs became prevalent. Seemed as though I ould ask and it would be given; unexpected gifts d loving service were bestowed on me.—*M. B., bio.*

He Shall Have Abundance

OUR helpful prayers were answered soon after I ceived my prosperity bank.

My husband worked for a large organization and as laid off with several hundred employees. It was ily a miraculous demonstration when he was called ck to work long before anyone else. Since then he sn't lost a day even in the face of more layoffs d unemployment and we know it is only through vine help that this is so.—*Mrs. A. P., California.*

IS TEN years since I received my first prosperity nk. Since that time I have never missed a day in positing ten cents to send to you for use in helping ers. When I first started ten cents was really

more than I could afford. But I knew that as I gav to others so would I receive. How true that has beer The greatest blessing to myself and to others is th change that has come to me in my thought habit Countless blessings of every kind have come t me and mine.—*A. G., California.*

Father, I Thank Thee

THIS IS to express my deepest appreciation for wh you have done for me and to acknowledge gladly t power, the wisdom, and the love of the God th guides us all.

Three weeks ago, when I wrote to you for hel I was where I never had thought I could be— rock bottom. Not only was I low in my mater affairs but I seemed to have lost the ability to co tact our loving Father, to whom I have constan turned for many years.

I never lost faith in God's bounty; only in m self, in my ability to receive. With your help I g again on the upward path. Not since I wrote to y has anyone told me I am too old to work.—*E. California.*

I WANT to thank you for your many kindnesses me. I have been benefited by your treatments. M things I see in a more spiritual light. Much good a come to me. I was compelled to move, and be u to worry about it, but immediately the thought ca to me: "There is a right place for everyone in G world. I was not able to go out and find a ro My sister and cousin kindly offered to help me.

om is much better than my other room.—*A. L. T., Washington.*

ICLOSED is one dollar for the renewal of my UNITY bscription. What a great help I get from its pages. always seems to have the answer I need, especially nen I am not very well. Thank you and God bless ! friends in Unity.—*Mrs. A. P., Ohio.*

His Truth Is a Shield

IE INCOME TAX problem that I spoke to you about s straightened out this morning within ten min- es after my husband entered the collector's office. r days I had held in my mind the thought: "We id our taxes once and God does not will it that we y them again."

The payment we had made was sent to the wrong ce and they had neglected to put my husband's ount number on his canceled check. While my sband was in the collector's office this morning I yed in the car and read the *Daily Word* lesson for ay. I said, "Nothing is impossible for God; divine er is now established in my husband's mind, body, l affairs by the power of the indwelling Christ." nk you, dear friends. Thank you so much for your p.—*V. M. R., New Jersey.*

IS FALL I wrote you that we had bought a small, pensive but very comfortable home, and I asked to pray that our little, humble place might be sed. Last week we had the worst sleet storm that ois has experienced in fifteen years, and I have ays feared storms. There are huge old elm trees

all around our little house, and Tuesday mornir
at 2 o'clock the trees began falling. One tree f
in the drive where we always leave our car. But th
night my husband had loaned the car to a fell
workman, who had no other way of getting hom

The tree fell directly in the spot where we wou
have had our car, bringing electric light wires a
telephone wires with it. People marveled when th
saw how the trees lay all around our small place j
as if we had put them there, doing no damage to
roof whatsoever. I went to sleep hearing them f
and cracking all around us, but I said over and ov
"I have no fear, for God and love and truth
here." So again I want to thank you for teach
me what to do and say in a time like this.—*Mrs.
S. S., Illinois.*

My Help Cometh from Jehovah

UNITY, which I order through the London cen
always carries a helpful message and keeps up a v
high standard of inspiration. When the three o
here have read them, they are passed on. I can t
them through several hands and do not know wl
they finish. A lady in the north of Scotland wh
ceived a copy of UNITY from me when in a
despondent condition through ill-health and the
den passing of her husband was greatly comfor
She is now reading UNITY regularly. Her health
greatly improved, and she has employment at v
she likes with an income that keeps her and
ten-year-old son very comfortably. It is really a v
derful service to humanity that the writers of t

rticles are doing, and we can never know how far-eaching the effect really is.—*H. L. F., Scotland.*

WISH to say that I have derived a great deal of ood from observing your Lessons in Truth Week is year. I bought the book long ago, then left it at e home of a friend and had not read it for years, inking it was rated as a book for beginners. As I ad been reading UNITY magazine and other meta-ysical literature for quite a long time I thought was ready for somewhat advanced reading. Well, was surprised to find that every page in *Lessons in ruth* had a very definite and helpful message for e. I read it through in the appointed time. Now I n reading it through again slowly and carefully. im marking and memorizing portions of it. I hope u will continue the observance of Lessons in Truth 'eek.—*Mrs. B. L. K., New Mexico.*

Unto Us a Child

'HAT A wonderful, sweet baby we have! I am so ppy that I wrote asking you to pray with me during r pregnancy, since everything couldn't be better. The doctor was planning on many complications, t I just kept my mind on God and repeated con-ually, the affirmations you sent, and the whole ocedure worked wonderfully.

During labor, I didn't suffer at all. My husband also happy that everything turned out so well.

The doctor was really "surprised" at the short, y birth. I felt wonderful afterward and have ntinued to feel that way. I thank God and Silent ity again and again.—*Mrs. J. M., California.*

The following leaders are conducting a ministry in keeping wi
the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

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Little Rock—Mary Wayman, 108 Linwood

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Globe—Sarah Lightle, 117 E Oak

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Alamo—Marie M Giles, Alamo Community Club
Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, Culver City hotel
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Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Oceanside—Sonja Samiran, Woman's club
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love (col) 80 Orange pl
Pomona—Unity, 249 W Monterey
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Jackson—Eleonore Krafft, Security bldg
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Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edeen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

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Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Overland—Kate Evans, 2422 Goodale
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 Kingshighway

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Flushing—Adele Woodruff, 135-42 40 rd
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Ithaca—Elise Rosenburg, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, 1 W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Courtenay Johnson (col) 2523 7th ave; Nanna Sutton (col) 137 W 110
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Wm Schneider, 34 S High
Canton—Daisy Daggett, 203 6th N W
Cincinnati—Effie Smith, Erna E Wissmann, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 W S Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Louise Tahse, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, 167 Main Ave S W
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Muskogee—Ruth Jacques, Equity bld
Oklahoma City—Alice & Schuyler Cr ley, Midwest bldg
Okmulgee—Ruth Jacques, McCullo bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Portland—Marion Lance, 811 NW

PENNSYLVANIA

Philadelphia—Margaret Feldt, St Ja hotel
Pittsburgh—Andrew Carlson, 233 O

PUERTO RICO

San Juan—Rafaela Melendez, Carn Library, stop 1

TENNESSEE

Nashville—Susan Smartt, 1816 Bro

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Comme
El Paso—Mabel Peck, 1300 E Rio Gra
Fort Worth—Ruth Johnston, Flat bldg
Houston—Lilian Brass, 3500 Louisi Corine Smith (col) 1302 Schwar
San Antonio—Mary Myles, Maverick

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 more
Kennewick—Beulah Scott, Arrow
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Seattle—Donald O'Connor, Arcade
Spokane—Herbert Hunt, 1124 W 6
Tacoma—Warren Meyer, 1012½ A
Yakima—Beulah Scott, 109 S 4

WISCONSIN

Beloit—Bernice Biggers, YWCA bl
Kenosha—Lu Verna Bauer, 5902 8
Milwaukee—Mae Lundahl, 1820 E M
Sheboygan—Lu Verna Bauer, 1130

CANADA

London—Mary Dunning, Moose te
Montreal—May Duncan, Ritz-Ca hotel
Ottawa—May Duncan, Chateau Sa
Regina—Unity, Thompson blk
Toronto—Mary & George Dunning, Masonic Temple, 5 Eglinton E
Winnipeg—Edna Bowyer, 360 Yo

ENGLAND

Easington Village—Thomas Merri 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Jo Llanfair Hall
London—Ruth Hacking, 6 Stanhope race, W 2
Sunderland—Thomas Merrington, Durham

MEXICO

Mexico D. F.—Clara Kouns Lu La Palma 39

Unity literature in French: Unite, 93 rue Truffaut, Paris XVIIe, Franc in Italian: Revista Unita, 31 Via Ravadera, Torre Pellice (Torino) Italy.

Letters of Myrtle Fillmore

A COLLECTION

Myrtle Fillmore, mother of the Unity movement, ughout the years of her ministry corresponded with isands of people, for her advice was eagerly sought, she counted it a joy and privilege to help others problems similar to those which she herself had ed. Extracts from her letters are presented in *Letters Myrtle Fillmore.*

In this book, you will find Mrs. Fillmore's ideas at prayer, healing, development of the faculties, subconscious, and other deep phases of Truth, ch she was highly fitted to impart. On the other d, the everyday things of life delighted her, and glimpse the feminine side of her in her shy admis- that she did not get to keep house as much as she d. Her exalted attitude toward maternity proclaimed warm mother heart in her, and her advice to married ple, with which this book closes, is a living testi- y to the loving qualities that endeared Myrtle Fill- e to everyone whose life touched hers.

Letters of Myrtle Fillmore, recommended for Mother's giving, is a $1 Unity book.)

UNITY BOOKS AND BOOKLETS

For Beginners in Truth	Beginning Again	$1
	Favorite Unity Radio Talks	1
	God a Present Help	1
	God Is the Answer — *Dutch, English*	1
	Great Physician, The	1
	How I Used Truth — *German, English*	1
	Lessons in Truth — *English, German, Spanish, Russian, French, Dutch*	1
	Letters of Myrtle Fillmore	1
	Lord's Prayer, The — *German*	
	Lovingly in the Hands of the Father	1
	Mental Equivalent, The — *German, Russian, English*	
	New Ways to Solve Old Problems	1
	Whatsoever Ye Shall Ask	1
For Healing	Christian Healing — *German, English*	1
	Directions for Beginners — *Spanish*	
	Divine Remedies	
	Jesus Christ Heals	1
	Six-Day Healing Practice, A	
	Truth Ideas of an M.D.	1
	You Can Be Healed	1
For the Home	Meatless Meals (cookbook)	
	You and Your Child — *French, English*	1
For Prosperity	Both Riches and Honor — *French, English*	1
	Prayer in the Market Place	1
	Prosperity	
	Prosperity's Ten Commandments	
	Working with God	
For Inspiration	Best-Loved Unity Poems	
	Finding the Christ — *Portuguese, Russian, German, Swedish*	
	Have We Lived Before?	
	Mightier than Circumstance	
	Sunlit Way, The	
For Devotion	Book of Silent Prayer	
	Holy Bible, American Standard Version	
	Effectual Prayer	
	Silence, The	
For Advanced Study	Atom-Smashing Power of Mind	
	Christ Enthroned in Man	
	Know Thyself	
	Metaphysical Bible Dictionary	
	Mysteries of Genesis	
	Mysteries of John	
	Selected Studies	
	Talks on Truth	
	Teach Us to Pray — *French, English*	
	Twelve Powers of Man, The	
	What Are You?	
For Children	Crybaby Kangaroo (for ages 4 to 8)	
	Jet's Adventures (for ages 8 to 12)	
	Jet and the New Country (for ages 8 to 12)	
	Teach Me to Pray (for ages 4 to 11)	

Greeting Booklets

Are You Getting All You Want from Life? .10	Holy Bread
Be at Peace .10	Land Is Bright, The
Challenge of the Dawn, The .10	Life Is Consciousness
Daily Resurrections .10	Mental Equivalent, The
First Things First .10	Preparation for Easter
Gift of Immortality, The .10	Recipes for Living
Gift Imperishable, The .10	Sanctuary
God Is Blessing You Now .10	Song of Life, The
Great Helper, The .10	To Them That Ask
	Way of Faith, The
	Where I Am King

(Any 12 of these booklets $1. Envelopes included.)

NEWS from UNITY

mans Use perity Bank

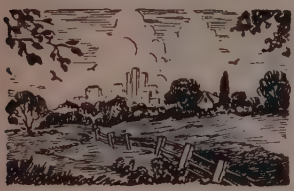
ne months ago, Unity anced the publication of *worte,* an issue of *Daily* in German. This pub- on contained thirty espe- selected lessons trans- into the German lan- and so prepared that ooklet could be used for hirty days of the year.

cause of the great suc- f *Tagesworte,* permis- was subsequently asked au Käthe Blenkner to h a regular monthly n of *Daily Word* in ny, where she resides. permission was granted, Unity now sends copies *ily Word* lesson mate- Frau Blenkner three s in advance. The les- re translated into Ger- nd printed so that the n edition of *Daily* called *"Das Tägliche* reaches its subscribers in Germany at the same time the English version reaches its subscribers here in the United States.

Copies of the original *Tagesworte* are still available through Unity headquarters, but those wishing to subscribe for the monthly *"Das Tägliche Wort"* may do so by writing to Frau Blenkner in Germany. In order that her work of publishing this German translation may be supported, it has been made possible for German friends to request a Prosperity Bank from Unity School, Lee's Summit, Missouri, U. S. A., and to save for subscriptions while receiving the benefit of the prayers of Silent Unity. At the end of the 7-week Bank drill, the money thus saved can be sent direct to Frau Käthe Blenkner, Bad Godesberg-Lannesdorf, Post Mehlem, Lindstrasse 16, Germany, British Zone, or by Postscheckkonto Köln (Co-

logne) 119 296 (for UNITY) for either *"Das Tägliche Wort"* or other Unity literature.

"Gray-Clad" Enjoys Good Business



Unity's magazine for business people is daily proving itself a valuable help to men and women in all walks of life. The following letter comes to us from a "gray-clad" in a State prison, who receives *Good Business* through Unity's Silent-70 Department.

"Renew my subscription to *Good Business?* Why, of course! I don't know how I'd get along without this wonderful periodical. It is with a deep sense of my obligation to you, who make it available to me, that I hasten to request that you continue sending *Good Business* my way. In fact, I attribute the peace of mind, the new attitude I have assumed toward society and toward the sentence imposed on me, to the influence your publications have exerted on my life. Regardin *Good Business,* I cannot l this opportunity pass witho telling you how much I e joyed Mrs. West's 'Prospe ity's Ten' Commandment and Clinton E. Bernard's spiring 'Without Visib Means of Support.' These a just two of the many, ma interesting, instructive, inspi ing articles that have help me."

Good Business teaches t Christianity is not only t wisest basis for business also sound economy. A yea subscription is just $1.

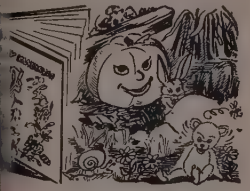
Lift Up Your Voice

Religious music has a s tening, uplifting influe

wherever it is heard, and world needs more of it to A book that contains words and music to many the most inspired hymns *Unity Song Selections,* a lection of 309 spiritual so including songs of fa

healing, consecration, erity, peace, and bless-

e section of this book voted to Sunday-school , another to responsive ngs for use in special , Thanksgiving, and



Year's programs. In it ill also find *The Prayer ith* set to music.

someone in your home the piano, you will en- any happy hours with *Song Selections* and also find it useful in y school classes or services.

ty Song Selections is a ully bound hymnbook green Keratol cover ilt-stamped title. It is at $1 a copy. Order from Unity School of anity, Lee's Summit, ri.

ner Reading bildren

v is the time to think providing the "little in the family with good books for summer enjoyment. Especially recommended for this purpose is Unity's newest book for children, *Crybaby Kangaroo,* by Georgia Tucker Smith, which youngsters 4 to 8 years of age are sure to love. A friend in Maryland writes:

"We have just been introduced to Georgia Tucker Smith's delightful stories. My little five-year-old never tires of them, and has adopted the prayer at the close of *Crybaby Kangaroo.* It is, I believe, the first prayer to make her feel she is actually talking to God."

Each of the eleven stories in *Crybaby Kangaroo* is written in a charming rhymed-prose style that captivates the fancy of imaginative boys and girls. The book is dedicated by its author "To my son

Jim, and to all children who believe that animals really talk to one another in a language of their own."

Amusingly illustrated in color, *Crybaby Kangaroo* will bring hours of happiness for the reasonable price of $1.

More Praise for YOU Magazine

Since its beginning last November, Unity's newest magazine YOU—for teen-agers—has met with an overwhelmingly enthusiastic reception on the part of both young people and adults. One mother of a teen-ager writes:

"Recently, I wrote asking you for a sample copy of YOU. The copy came in just a few days, and after looking it over very carefully, I want to congratulate you on this outstanding teen-age magazine. I have worked for many years with junior-high boys and girls in both the public schools and in the Youth Fellowship of our church. I love them and am always looking for ways and materials that will help guide them during their impressionable years into the way of truth and highest endeavor. I feel that your magazine YOU goes a long way toward accomplishing such a goal. It is excellent and within the vocabulary and age level of teen-agers. I am particularly impressed with 'Between the Lines'; I hope this will be a regular feature. I know so many young people who are eager to make the Bible their guide, who want to read it regularly, and yet have great difficulty in understandi what they read. I believe "B tween the Lines" will be unusual help and value.

"I am inclosing a che for $3 for three one-year s scriptions for YOU. One for my own daughter, who 14 years old. After lookir over the sample copy YOU, she asked if we cou subscribe for it. The oth two are for teen-age bo This summer, at a junior-hi camp at which I was Cou selor, these boys decided make Jesus' way their way I believe YOU will h them."

In addition to its spiritu education features (which nonsectarian) YOU magaz presents both fact and fict stories that appeal to you people, a craft page for h byists, a Youth Counsel column where they may w for advice on personal pr lems, a Tri-Crostic pu page for mental stimula and vocabulary building, numerous other features general interest. The cur issue of YOU presents other true story in the "M ical Stardust" series a well-known musicians live by and recommend Cl tian principles as the basis success. This month's "s is Frankie Laine, a voc who is a teen-age favo

Sunday School at Home

In many rural communities, a place to send he children to Sunday school is not always asily accessible. For this reason, many par- nts follow the practice of giving their young- ers a basic training in religious education at ome, relying, for guidance, on the UNITY UNDAY-SCHOOL LEAFLET.

UNITY SUNDAY-SCHOOL LEAFLET a weekly, 4-page nonsectarian paper con- ining Sunday-school lessons for adults and ildren of all ages. These lessons are based n the International Sunday School Lessons nd are especially suitable for giving children basic religious training at home. The LEAF- ET comes to your home on the subscription an for $1 a year. Lessons are mailed monthly, gether with a separate 4-page Teachers' Sec- on containing many suggestions and helps r the teacher in presenting the lessons.

If you should like to have a free sample py of the UNITY SUNDAY-SCHOOL EAFLET for examination, we shall be glad send it to you. Address your request, or bscription order, to

IITY SCHOOL OF CHRISTIANITY
Lee's Summit, Missouri

The Premier Edition

OF THE BOOK OF THE YEAR

THE HOUSEHOLD OF FAITH

WILL SOON BE AVAILABLE

Have You Ordered Your Copy?

If you have not already done so, now is the time to orde your copy of the book that is bound to be the most sough after volume since Unity's LESSONS IN TRUTH. This is th new book THE HOUSEHOLD OF FAITH, which is being pub lished in connection with the Charles and Myrtle Fillmor Commemoration Program this summer.

The publication date of the premier edition of this boo written by James Dillet Freeman and telling the authentic an inspiring story of the founding and growth of the Unit movement, is being planned to coincide with the dedicatio of the Charles and Myrtle Fillmore Bridge at Unity hea quarters in June. The premier edition will be an especiall valuable addition to your Unity library in that it will b an "advance-order-only" edition. The owner's name will b stamped in gold on the cover of the book. It will also b personally autographed by Lowell Fillmore, eldest son of th founders of Unity School and now its president.

THE HOUSEHOLD OF FAITH will comprise over 300 page will be printed on fine book paper and handsomely boun in durable brown Keratol. It will include color-picture in serts of Unity headquarters as well as a number of in formative articles written by Charles Fillmore.

The premier edition of THE HOUSEHOLD OF FAITH wi be priced at $5 a copy. By sending your order before Jun 10th, you will be entitled to receive a copy of the premie edition. By sending your order at once, you will help Unit to finance the considerable expense of bringing out th new book and also aid Unity to determine how many copie to print. When ordering this special premier edition, b sure to state clearly how you wish your name to appea on the cover of your copy.

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

Across the Nation . . .

Readers of DAILY WORD Say:

"A copy of DAILY WORD came into my hands by chance, d it has helped me so much more than I can ever tell ıl The writer, or writers, of these beautifully inspiring ughts will never realize how this deeply penetrating dance helps those who are floundering in confusion and ertainty. It was meant to come my way some day, and tid come when I needed it most; so may I express my nks for such a wonderful gift to humanity. It shall be my ısure to tell others of this wonderful help."—Mrs. W. V., isiana.

"Isn't it wonderful how a little magazine like DAILY RD can put so much hope, courage, and understanding one's life?"—Mrs. E. K., Wisconsin.

"I want to tell you how much DAILY WORD has meant to and also to my sister and married niece. We each have separate homes and our own copies of DAILY WORD, feel it is a vital part of our lives. I especially want to ak of the beautiful covers each month; the articles and ms are wonderful, too, and the dollar doesn't even begin over its real worth!"—Miss B. B., California.

"DAILY WORD might well be called 'Daily Food,' for it he answer to that beloved prayer 'Give us this day daily bread.' "—Mrs. E. B., New York.

DAILY WORD is a small monthly magazine con- ning a prayer meditation for each day of the nth, also special articles and poems. The sub- ption price is $1 yearly.

NITY SCHOOL OF CHRISTIANITY
Lee's Summit, Mo.

More

THAN MATERIAL SUCCESS

If you demand infinitely more of life than material success, if you sincerely desire your highest good, begin now to realize that you can bring your highest good into being by learning God's laws, then thinking and acting in accord with them.

If you would like to prosper to a greater degree, you will find benefit and assistance in the Unity Prosperity Bank plan, which has helped thousands to learn and practice God's laws of prosperity. The Bank plan includes an individual blessing to use when you place a coin in the Bank each day for seven weeks as evidence of your faith in God's willingness to prosper you. The amount you save may be used for UNITY gift subscriptions for your friends.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided.

U-5-5

Here Is *Your* Invitation

To Take Part in Unity's 1951 Summer Truth-Demonstration Program

How to let go of negative thoughts and establish instead the consciousness of faith in God is the theme of Unity's 1951 Summer Truth-Demonstration Program. The purpose of the program, based on the Unity book GOD IS THE ANSWER, by Dana Gatlin, is to help you put into everyday practice the precepts you have learned thus far in your study of Truth.

Whether you are a beginning or an advanced Truth student, you are cordially invited to join with us during these summer months as we make anew the thrilling discovery that God is the answer to every human problem.

All you need in order to take part in this program is the book GOD IS THE ANSWER and a copy of the auxiliary booklet "Unity's Truth-Demonstration Program for the Summer of 1951." The book GOD IS THE ANSWER is priced at $1 and may be ordered from your local Unity center or direct from Unity headquarters. The auxiliary booklet "Unity's Truth-Demonstration Program for the Summer of 1951" will be included free with each book ordered, or will be sent to you without charge at your request if you already have a copy of GOD IS THE ANSWER.

Unity SCHOOL OF CHRISTIANITY

Lee's Summit, Mo.

Garrett Biblical Institute
% The Library
Evanston Ill U

Now Comes Spring

Rowena Cheney

A strange new warmth pervades the air
And birds are singing everywhere;
Once more a grateful heart would bring
Its joy . . . to meet returning spring.

The magic cycle has been run:
The summer's hoard of golden sun
Ignited autumn's brilliant pyre
Which fused and flamed with static fire.
Then earth was decked with diadems
Of pearls and crystals—winter's gems.

And now comes spring in robes of rain
To wake a sleeping world again,
And chant anew, with quickened breath,
"Behold! Rejoice! There is no death!"